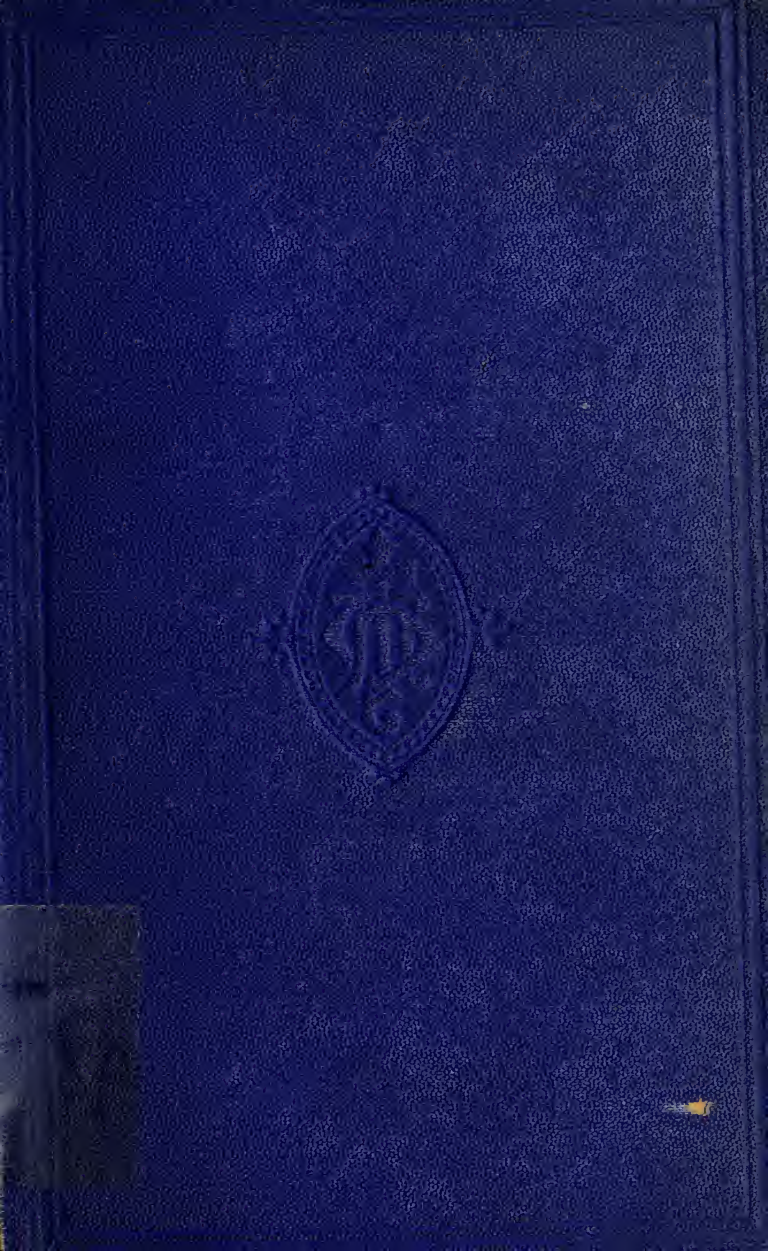

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The church's broken unity

Miss Griffith.

Xmas 1879.

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PRESBYTERIANISM

AND

IRVINGISM.

The Church's Broken Unity.

CHIEFLY REPRINTED FROM THE "OLD CHURCH PORCH."

ON

PRESBYTERIANISM

AND

IRVINGISM.

EDITED BY

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PREFACE.

In every quarter of the world at the present moment the Church is in the midst of a most bitter conflict. The conflict is one of life and death. The question is no less than this—"*Shall we preserve among ourselves and for the next generation the elements of Truth?*" This is the secret of what is now called the Catholic Revival.

The hindrance which stands most in the way of this Revival is Disunion; and Disunion arises both in individuals and in nations from ignorance. Chase away ignorance, not violently or with strife, but by gently throwing

light on the darkness which is its food and nourishment, and you restore Union. By restoring Union you bring back the Church to such strength as will enable Religion to contend with Sin, and the Church with the world.

There is not only the Disunion of the Greek or Eastern Church from the whole of the Latin or Western, but Disunion between ourselves as a portion of the latter in England, from those who hold the supremacy of the Bishop of Rome as necessary to the Catholic Faith. And not only this, but further still, among our very selves, although having one country which we love, and one government which we serve, we have such an infinite number of subsidiary divisions as to rend Christianity into shreds and patches; and which so weaken the religious element, that sin and ungodliness walk in among us and triumph over human souls.

If you ask the reason or enquire into the

motive of that separation, which at the present day distinguishes the character of religious Englishmen, you will, in nine cases out of ten, find it to be some unfortunate mistake, which a real acquaintance with the facts of the case would clear up.

What we all want—in ourselves towards the Church of Rome, and in our fellow countrymen towards the Catholic Church of England—is simply this, INFORMATION.

The object of this little publication is, with God's blessing, to circulate such information, and to lay before religious men of all opinions *facts*.

If a religious man, no matter what his present creed may be, no matter what his present theory of Dissent may be, can but be made aware of *facts*, his theory must melt away, and he will embrace the truth. And if we all, of every shade of opinion, do honestly desire our Divine Master's glory and the TRUTH, we

shall soon abandon the schismatic differences which now keep us apart; we shall return to the Bishop and Pastor of our souls; we shall cast away our theories and embrace each other in love,—"for, God"—the same One God Whom we all desire to serve—"is Love."

The Church's Broken Unity.

INTRODUCTION.

CHAPTER I.

Towards the close of a dark and dreary day in November—the wind blowing and blustering above, and the rain pattering down upon the pavement—I was making my way as best I could through the old churchyard of my parish. I had been walking some hours through the streets of the town, visiting here and there some of the aged and the sick. But things had gone wrong with me that day. Men's hearts below, and the dark clouds above, seemed to accord and join together to depress and overcast the spirit, and I knew not whither to turn. One good and honest man, in whom I took great interest, and who even then lay hard at death's door, would not receive the Blessed Sacrament: he had never been taught concerning It, nor did he value It as any means of grace. Another, whom God had just blessed by the birth of a little child, would not allow his wife to be "Churched;" asserting with an oath,

that all such things were only the Vicar's way of getting a sixpence out of a poor man's pocket. A great boy of fifteen years of age, could neither read nor write; and, on pressing him, I found that he could not even say the LORD'S Prayer. As to the Creed, he betrayed an ignorance even of its existence. Two young persons, very respectable in their outward appearance, and who professed to be members of the Church, had just been to one of the Meeting-houses, and there had been joined together according to the Act of Parliament and the Registrar's certificate; and when I expressed my wonder, "Oh," said they, "it is all the same, and a great deal cheaper than your *Church* marriages." Three little children I found in a narrow lane, at the top of the town—all of one family, and all unbaptized; and when asked the reason, they urged the dearness of the fees—"they could not afford it." In vain I said, "Salvation is above all price." In vain I said, "I am sure the Clergyman would not have made you pay, if you had told him you were poor." "No," they replied, "the children had got their name, and that was enough." "And *where*," I asked, "did they get their name?" "Why," said they, "the Registrar had put them down in his book, and that was quite enough."

In short, all things, as they will sometimes, had gone cross with me that morning, and I was in a very moody, disconsolate way. Grief sat heavy on my heart. A pile of dead leaves lay

clustering on the churchyard ground—the last relics of the bygone summer, and I mused on them as they told the tale of years coming to a close, and the one great end of all. Suddenly a gust of wind whistled along the path, and I halted to resist it, stumbling over an old grave. "Ah! well," I thought, "they that lie buried here may well be called 'Blessed,' for they are at least free from all such troubles as these. Those were better times when Acts of Parliament and Registrars' Courts did not interfere with the Pastor's office, and the poor were not bribed away from the Church of their fathers by thoughts of filthy lucre. But then why did the Clergy make the poor pay so much for the blessings of the Church? Is not the beginning of the fault with *them*, and not with Acts of Parliament? Yes! Greedy and avaricious priests there always have been, and negligent Bishops who cared not for the flock, there always have been. It is to these we owe, in reality, all this hatred and forsaking of the Church. We must charge ourselves, and not others. The poor have been ground down, and treated harshly and without love by the Church; and now we find them, as all this day I have been finding them, flocking to the Registrar for spiritual blessings, and the Conventicle for religious teaching."

And I turned away in a kind of spleen at the thought of all so lost and perverted; our poor old Church so utterly gone from the hearts of the

poor; every kind of spurious worship and religious error embraced with eagerness, and every man doing that which was right in his own eyes; and, after all, no one to blame but herself—her own secular, worldly spirit; her compromising, time-serving subjections to the State; her loving the praise of men more than the praise of GOD.

And so I went musing on. "No," I said, "it is of no use. Nothing can be done in this wretched town. It is true I am Vicar of this parish, and enjoy certain temporal rights vested in me by the law, but what *spiritual* relationship is there between the people and myself? Where are the hearts and the affections of this multitude? Parish Priest! A very good name in appearance. But in reality what does it amount to? The people are gone and fled, scared by doubts and fears, deceived by lying tongues and slanders, stimulated into hatred by preachers of strange doctrines, who know not what they say. The Church! Alas! it is a mere ruinous heap; the remnant of something that once was, but now a crumbling mass, ready to fall down about our ears. CHRIST'S Body! Unity! Love! What are they but mere names, when here in every street I pass there is a rending and hewing of everything holy into a thousand pieces, and no two men agree together."

By this time the rain was pouring down faster and faster:—splash, splash, upon the crumbling old roof of the church;— drip, drip,

along the eaves and gurgoyles;—and darkness began to set in. The glimmer of a distant lamp arose, as a wretched lamp-lighter bore up his torch for a moment, and then clattering away in the distance, not a sound more was heard. I stood alone. I looked down upon the houses on the one side, then up to the tottering spire on the other; then to the graves of the thousand dead around, and musing on, drew near THE PORCH. It was the old porch that looks upon the town on the north side; far above some crazy dwellings, which gently decline with the hill down to the river side. It is a fine old porch with a Norman doorway, and a niche in one corner, where, in ancient days, the holy water used to be; and over the porch is a parvise—a little room with a window looking upon the houses. There was a stone seat along the wall, but very filthy, with scraps and refuse of every kind, the cleanings unremoved of many a long day. An old coal-scuttle, full of the cinders of last Sunday's fire, was tumbled sideways along the floor, emptying its contents without regard to space. A worn-out broom stood in the corner, and the key of some part of the building (as I supposed) lay across the path, mixed with the cinders. This sight did not tend to comfort my wounded spirit. "Yes," thought I, "it is all pretty much alike. In houses and in churches—in the things of man and the things of GOD. A dirty, slovenly house, and you are pretty sure to find a negligent, dis-

reputable master. So a disordered Church, and you are pretty sure to find a scattered flock and a disunited people. Look at this, and this."—— And so musing again, I was fast working myself up into a very discontented, grumbling spirit, ready to find fault with everything, and despair about everything, as if God could not, if He so willed, soon cure it all, and turn even bad into good. That old porch! How many thousand souls had entered by that into God's House! with what thoughts of praise and God's glory! with what hopes and fears! in what health and sickness! They came as little babes for Baptism; they came as children for their Catechism; they came as men and women for their worship; they came as aged and weary with this life, they would seek God in a better; and now they are lying here round about, thick as these dead, dried, withered leaves, in the heart of the earth. Yes. Here they all lie piled one upon another; deep, deep down in the earth, and their posterity still live and praise their saying.

At this moment I thought I saw a figure—a shadowy dim outline of a figure—(for now it was nearly dark), sitting quietly and in a calm repose in the corner of the porch. There *was* one corner empty—just one little spot, while all else was confusion and dirt. And there the figure seemed to sit. It was apparently an aged man, with a flowing silvery beard, and clothed, as far as I could see, in a long black gown of serge,

with a cap close fitting round his head. There was a gentleness and suavity of manner in his pale, serene face, and a meditative look about his eyes, as he seemed to turn them upon me as I drew near. It seemed as if he were far above this miserable earth, and yet had some love for it remaining still. It seemed as if he looked round about and within the church (for the inner door was open) as though he were quite familiar with it; and ever and anon he would gaze wistfully upon me, gently smiling as though he would rebuke me for my impatience. You may be sure I greatly wondered at all this. What could it mean? How could he have got there? Who was he? I had never seen such an one before. I knew most of the old men of the parish who were wont to frequent God's House. He was not one of *them*. Oh! no. He was not one of *our* time. His whole aspect was so different—his look so unearthly. Who could he be? Just then he made the holy sign across his breast, and spoke,—"Why art thou so cast down, O my soul, and why art thou so disquieted within me. Put thy trust in ——."

"Who art thou, sir?" I exclaimed. "Whence comest thou? Why sittest thou in this miserable old porch?" "Yes, my son," he gently said, "it *is* a miserable old porch, and men have not been over careful to preserve it; but still it is *the* Porch. It is The Old Church Porch." He said this with such an evident meaning, and so

sweetly, that I drew a little closer, getting rid of a sort of fear which before possessed me. "Yes," he continued, "it is the **Old Church Porch.** Four hundred years ago, or nearly that, I myself went in and out of this very porch as you do now. Four hundred years ago, (do not start,) I sat up stairs in that parvise above, with my books and parchments. I looked down upon that town from this very place as you do now. I tended souls of sinners as you do now. There were many then, as now, who heard no voice of GOD, heeded no warnings, said no prayers, and received no sacraments. Alas! how many. Their names are by me forgotten, but they are registered in the Books of the Day of Judgment, I fear, for unutterable woe. Yes, my son, there were many then far worse, far more deeply sinning in iniquity, far more so than those fallen ones that now move your anxious heart. My soul was vexed with the filthy conversation of the wicked, just as much as yours is now; my spirit was grieved with the obstinate and the profligate and the worldly as yours is now. Yes, here I preached GOD's Word, and here I offered the Bread of Life, and here I poured over the bodies of sinners the holy water —how many, many times. Ah! too well I remember it; yea, as well as though it were but yesterday; for one day is, as you know, with GOD as a thousand years, and a thousand years as one day. You grieve and sigh over the Church as it is now. Alas! you little know what it was *then*."

By this time I had become quite familiar with the gentle voice of the venerable Priest—for such indeed he was—a Priest of this parish nearly four hundred years ago! I approached nearer to him. I gazed upon him with wondering eyes. I longed to search into the truth of those things which were in God's Church, when as yet there was no division in the land, and all was Peace.

"It is true," I said, "I do but little know what the Church was then—except, indeed, so far as books can show to me. I have read of strange wonders done in those old times; of mighty bishops and popes who contended with kings, and ruled the world with the voice of the Church: but even the books in which I read of these things I have learnt not much to trust. They seem to breathe but of a party spirit, and have many times been detected in a lying tongue. No, venerable father, I feel that after all, I can but know little of the actual working of men's souls. Can you tell me? What was it? What was such a town as this? Was it better, or was it worse, in such days as you describe?"

He paused as though rapt in thought, and as though he were calling up to memory the bygone ages. Then, with a gentle smile, he replied, "Much the same, my son; much the same; and that is the reason why you see me smile. I smile when I see you giving vent to the despondency of your heart; not knowing that in all ages, and in all places, men and their sins, their

wickedness and their folly, are very much the same." "But was it not," I urged, "a very glorious Church then? Was it not the sole teacher of the people? Was it not in its power and its greatness, one throughout the earth? Were there not noble and godly bishops then whose sole aim was the glory of the God Whom they served? Was it not ——?" "Not so vehement, my son," the aged Priest replied; "you need not urge the past as any pattern for the present. No: be assured you need not. Listen to me. In very early ages indeed, close upon the Apostles, when in the eyes of the world the Church was despised, and the heathen thought scorn of her, then she was indeed very glorious. 'All her garments did smell of myrrh, aloes, and cassia, out of the ivory palaces whereby they had made her glad. Kings' daughters were among her honourable women, and upon her right hand did stand the queen in a vesture of gold wrought about with divers colours.' But not so four hundred years ago. Oh! I could tell you of such scenes of misery and sin as would cast you down in blank despair, to think of men and their desecration of God's work. But I spare you."

Just as he spoke these words, I cast my gaze along the walls of the church on either side the porch where we sat. "There," I cried, "behold this. These stones crumbling away to ruin; and moss and lichen creeping along these cornices.

See here the walls, misshapen, distorted, overhanging their own base. These windows without a vestige of their mullions. Patches and props of every hue and shape. All done as though by men who, with Parish Rates wrung from the pocket of the unwilling, would only treat GOD's House as the creature of the law. What kind of love towards GOD could have moved men to such things as these. Their own houses, ceiled and painted, full of costly furniture, and beautiful to behold; but this—the temple of the living GOD—tottering every moment to its ruin. Oh! surely our good forefathers four hundred years ago would not have suffered this."

"Hush, my son," the old man said, "you are not fair in what you say, nor consider men's infirmities. The Church will never be perfect—neither in her spiritual being, nor in such as this, her external and temporal buildings upon earth. She is made but to contend, to suffer wickedness, to struggle. She so struggled four hundred years ago, as now. She had the indolence, the selfishness, and the avarice of men to contend against then, as now: in different guise may be, but essentially the same she ever was. You have heard of the Reformation ——"

At the sound of this word I started; for it was a word which suggested many questionings within me. With such miseries as I was wont to see, such infidelity, such desecration of holy things, such ignorance, such schism, I had often

thought within myself, whether there could ever have been a state of things from which the present could be called a *Reformation*. At any rate, if *this* be a Reformation, what a frightful picture must *that* have been, on which this is an improvement. So I was very anxious and attentive while the aged man proceeded.

"You have heard of the Reformation. My life here as the parish priest was somewhat before that era of the Church. But it was in times when many things were questioned, and men spoke of it as likely some day to come. Well, we had no troubles then about repairs and buildings. We thought not much of Rates and Taxes, by which to compel the unwilling to pay for the maintenance of GOD'S House. No, my son, there was no difficulty in that respect. So, as you say, we should *not* have left the temple of the LORD'S Presence in the state you now behold it. All men *then* gave from their heart, for they were one with the Church, and the Church one with them. The external buildings of the LORD'S Sanctuary were fair to look upon. The worship of the Church was in its magnificence and its pomp, such as the devout spirit ever loves, in doing GOD honour. There were Bishops on their thrones, and great Cardinals of princely state; mitred Abbots and devout Monks, and holy men of various orders—all were crowding in to do GOD service, and the glory and the magnificence of the Spouse of CHRIST was very grand:—but,

my son,—*within*—WITHIN.——What signified all the whited sepulchres, when within were dead men's bones, and all corruption. Alas! that I should say it. There were then, as now, unfaithful bishops, negligent and worldly priests, tyrannical statesmen. Then, as now, they bartered and trafficked for holy offices, and popes sold and bought in GOD'S temple, and brought moneychangers into it, and made it a den of thieves. *Without*, there was indeed a specious power and glory; but *within*, a deadening spiritual sickness. Then came the great destruction, as you know. Axes and hammers hewed in pieces the choicest beauties of the Church, because she was within polluted and foul. It was not men's wickedness without, but the priests' wickedness within, that brought the Reformation; and the Reformation is but working back on its own course. *There must be another before the pollution of the Sanctuary is fully cleansed.* You know not, my son; no books can tell you of the iniquities of that day. Plentiful endowments for GOD'S Church there were; but who possessed them? They who had in vows and orders embraced poverty, lived in luxury; they who were sworn to chastity, lived in sensual foulness; they who were sworn to serve the Church of the Living GOD, and at His Altar offer the Bread of Life, were the ministers of human avarice, and the servants of kings, who used them for their own sins. Oh! no, my son, believe me in this:—

God would not have suffered the spoliation of His Church, and the scattering of His flock, had not the whole nation been foul in His sight,—kings as well as priests committing iniquity; the prophets prophesying falsely, and the people loving to have it so. Find no fault with the Reformation, for it did its work; but find fault with the Church *before the Reformation*. The Reformation was the necessary punishment of the sins of the Church. Your present misery and sinfulness—your shortcomings in all the high behests of the Spouse of Christ are simply here now—because the Church in her bygone ages fell away from her integrity. *You* reap the fruits, my son, of *our* sins. On us and on our heads is the burden of the wrath of God, because we neglected His precepts, and fell away from His laws."

So saying, and with big tears flowing down his cheeks, the old man rose, and prepared to enter the Church. "Oh! go not in," I cried; "I would not have you go in. It is not worthy. I am ashamed of it. The Altar is shorn; the high places are gone. It is all a desecrated thing, and men no longer worship as four hundred years ago they would have done." And then came into my mind the ancient splendour of God's service. The vestments of the Bishops and the Priests. The Altar decorated with many colours. The Lights burning, types of Christ, the Light of the world; the full Choir tuning with hallowed

lips the voices of God's Praise. "Oh! go not in," I said; "it is not worthy." But the aged Priest, with a gentle smile, now beaming through his tears, calmly waved his hand, and went on; and then I followed, still pursuing my theme of sorrow. "See," I continued, "these great square Boxes—they call them Pews. They block up the whole church, and each family shutting out its neighbour, worships therein in selfish solitude. Each seat is charged to the owner at a payment, and a ticket passes of a constituted value;—yes, even the poorest man pays his little sum. *This* was not so of old. And behold again," I continued, "these galleries.—Where once was the roof, now strange skylights interpose; and benches, straggling this way and that, hold a few miserable worshippers, who neither can see nor hear. And there too, at that west end, the organ is piled up on high, and poor children drilled by force to sing, long for the time when, free of school, they may flee away and be at peace. Oh! it is very terrible thus to see the worship of the Living God, so cold and so heartless:—and what is worse, few men seem to care for it."

"I grieve, with your grief," the old Priest said; "but nevertheless, I bid you be of good cheer in the midst of it all. There were things of old as bad even as this, though you think it not. For see this Chapel. What is this Chapel, railed off, and guarded; and these steps, marking an ascent to some altar. It is a Chapel for the dead.

Some rich man of old purchased it with his money, and raised it for his own glory; not suffering his dead corpse to be laid in common ground, but cutting himself off for some greater honour, even where no honour is. See here is his tomb. Here masses were said for the repose of his soul, for which he bequeathed great sums of money, but thought not of the poor who died by his door side, and had neither chapel, nor tomb, nor priest, nor mass. My son; where is the difference between *your* rich man's pew, and *my* rich man's chapel. It is man's selfish vanity in both alike..... The Altar—Yes."

By this time we had advanced up to the very Altar, and I saw him kneel, and bow himself down in prayer, making the holy sign;—then he gazed long and wistfully, and said—"Yes, I miss very much of what I used to love;—but not all. There is much here the very same—the very same in all that is essential for the Blessed Offering. Nay, indeed, if I know aright, you have somewhat more than even we were permitted to have, with all our boasting. Ah; this golden chalice; it is beautiful; and he reverently kissed it. This, my son, we never had. Much we longed for it, for it was our LORD's own command, and many times we strove to restore it—but the Church would not hear us. Among your many blessings, spite of all your shortcomings, reckon this, and be content. What is poverty of vestments, and scantiness of ceremonial, compared

with this, the chiefest of our Blessed Lord's own Sacraments, restored to its completion and its fullness. You have lost much, as I see; but you have gained this. The gain is greater than the loss. Obedience to our Blessed Master is better than incense, and tapers, and colours. Oh! yes; Desire no Restoration here."

By this time, pondering in our talk, we had gone well-nigh round the whole church, and again had entered the old Porch. Thence we went up by a little staircase into the parvise, and sat down lost in thought. My mind was much composed at the old Priest's discourse, and I acknowledged that it was as he had said. We may dwell overmuch on the evils which we see, and forget those from which we have emerged; we may fancy that every wrong and sin is centered in our own time—forgetting that every time and every age has its own shortcomings, did we but know them.

Suddenly a light gleamed forth from a large window of a building a short distance on the left, and the noise of voices was heard as of those singing praises to God. I started up, and said, "*There—there*, my father; there is an evil which *you* never had." The aged Priest seemed not to know my meaning. "Listen," I continued, "to those voices. Behold that light in yonder window. Knowest thou what it is?" "No," he replied; "I cannot imagine, unless it be a house of Prayer that some devoted servant of

God has raised to help you in your labours." "Not so, alas! not so; a house of Prayer we may allow it to be; but not raised to help me in my labours. A house of Prayer; but such as never was seen or heard of before these latter days. Those that flock thither in their zeal, acknowledge not the Church, neither me their Priest, nor the Bishop, nor any link or chain by which they may be bound to the one Body of the Lord. They are separate and cut off, and stand alone; and surely this is what never was before —a Body cut asunder—Christ's mantle rent in twain—the Sun's rays parted from the Sun—the river-stream severed from its fountain. At least, with all your evils—all your sins in indolence, impurity, avarice, and simony—there never was, in your time, but one Church, and one faith, and one baptism. There never were, as now, separated communities, separated worship; Christians without a Church; men in every street hating and hated of each other. I will give up all that I said before. The tottering pillars, the decaying mouldering walls, the pews, the galleries, the shorn Altar, and the cold and cheerless worship, I will give them all up as things in themselves capable of being borne: but here, in the Unity of the Body of Christ irreparably broken, I must needs sit down and weep in hopeless despair. My Father," I continued, "this is the porch. *The old Church porch.* When you ministered here, there was no *other*

porch. All came in by this. 'I am the door,' said the LORD. There was no *other* door by which to enter. 'By ME if any man enter in, he shall be saved, and shall go in and out, and find pasture;' but now there are as many different porches by which men force their entrance into the fold, as there are varieties of opinion, and heresies of a multitude of sects. Oh! it is very fearful to think of these things and the issue of them, in the derangement of all faith, and the destruction of all authority. 'He that entereth not *by the door* into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.' Is it not so? Did not JESUS CHRIST Himself tell us this? But what are we now? *Some* of us must be indeed great thieves and robbers thus to enter in by doors He never sanctioned; for whichever is the ONE door, by no other ought we to enter;—ONE only can be right."

The old Priest was much struck with this—for it was indeed a scene of discord, for which he was not prepared. He was happy in this at least, in his days that there was but one Church, as there was but one Priest.

The moon was by this time shining forth in her beauty. Many long hours had passed while thus engaged in earnest talk together, and the storm and wind had quite subsided. We wished to look upon the town, and so ascended still further up, and I gazed upon the streets running

in many devious windings, hither and thither, I began again:—"Behold *that* porch," I said, "how strange and misshapen; and within, a doctrine as misshapen as the porch—a doctrine contrary to God's mercy and love;—keeping Baptism back from little children, and sometimes repeating it with godless profanation: it is the Anabaptist porch. See here another: it is the Methodist porch. Wesley made this schism. See further on, a schism of this schism: it is a *Primitive* Methodist porch. Further up that street, the *Reformed* Methodist porch. A little further still, the *Independent* porch. Yet gaze on, and look up the ascent of yonder hill; that building was not long since the *Irvingite* porch. Here, towards the south and west, the *Quaker's* porch. Here again the ——"

"Spare me, my son," the old man cried; "this is indeed a grievous change. Oh! fearful breach of the Spirit of Jesus and His Sacred Body. Are these all gone from the one fold—gone irreclaimably—gone for ever;—will nothing bring them back, as straying sheep without a shepherd, to the one fold? Do they never bend their steps to this Old Church Porch; never seek this Font; never kneel before God's Altar? never receive Him as their Bread of Life? Who has bewitched them unto this? What emissary of evil has sown these tares among the wheat?"

"My father," I replied, "it is no more than you yourself just said—The whole Church of the

West was first divided and separated within herself, as in your time was threatened, and in after times came to pass, and thence followed these further separations as but necessary sequences of the first.——

"The tale is over long to tell you now.—Who sowed the evil seed, and why.—How the sickly plants have taken root in soils congenial, and have had their day—how in all our parishes we reap the pernicious fruits of our self-will, and are separated from each other in seemingly a hopeless division, it would take long to tell. But this only I would say—that I feel sure what has been done, has been done *mostly* in ignorance. Men have not known what they did. They have fallen into snares and schisms of Satan's device out of a well-meant zeal, but a zeal without knowledge; they have had hearts for better things, and it is *our* fault that we have not guided them aright. And so let us love them still."

"Yes, let us love them still."

We fell on our knees in a sudden sympathy of prayer, as though in that alone could there be a refuge or a hope; and he beginning, said, with tears fast flowing,—"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

"It is true, indeed, as thou hast said, my son; there is no such evil as this. Without this cured, all else is nought. It is a wound upon His Sacred Body more dreadful than the wounds of the nails and spear—an insult more bitter than the crown of thorns. What matters aught or all else while this remains. My son, enter upon this work. Let it be thy desire to heal these grievous wounds. This will be sufficient for thy life. Where is the Porch—The Old Church Porch? Only one—no other. Christ Himself the one door. Bring them back by this one door. Here stand at the Porch, and call them that they may hear. Here stand at the Porch, and cry aloud and say, 'Repent of your sin, O people, and come back to the living God.' Rend not the Body of Him Who died for you any longer. Come with us, even yet, and learn of us what we would teach, and be not afraid nor gainsaying. Take not the appearance for the reality, the shadow for the substance; the imitation and the similitude for the essence and the life. Let it be no longer said—how these Christians hate each other. But rather this,—how they manifest in word and deed self-devotion and love; peace and charity, concord and union. From this Porch—this Old Church Porch—tell them the words of the loving and holy Jesus, and entreat of them not to stray to those scenes of schism and self-will, which can have no abiding place; for there is no abiding place but one in the future world,

which is Heaven; and no abiding place but one on earth, which is The Church."

"My father," I said, kneeling on my knees, "before thou dost leave me, I would have thy blessing. I would have thy prayers too, that the Church may win back her lost; and here specially from the Old Church Porch, that the souls of thousands for whom Christ has died, may see the light, and be saved in peace. I would have thy blessing, that speaking here, thou mayest tell me, ever and anon, of the truths of olden times—of the good old Church before men fell away; of the old Church worship, and the old Church Creed; the old Church works, and the old Church prayers; what men did and said when they were one; how men loved each other in the unity of the Spirit and the bond of peace, before Satan came and scattered the flock."

"Peace," the aged Priest replied; "peace be with thee. The blessing of God be upon 'The Old Church Porch.' May none wander thence again, but thousands now deceived and led astray, return in love and learn Christ's holy truths. I will visit thee again from time to time as need occurs, and it may be that I can speak of the things of God." . . . . .

Thus saying, he slowly faded away from sight. . . . I saw him no more. . . . . But listen!—I thought I heard a choir within the Church chanting forth in the Litany these sacred words:—"O God, we have heard with our ears,

and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them. O LORD, ARISE, HELP US, AND DELIVER US FOR THINE HONOUR."

CHAPTER II.

UNITY! The severed and dispersed limbs of the Body of our Blessed LORD—their restoration—the flock scattered by the wolf, and well-nigh destroyed—its re-union—all the heart-burnings and dissensions of religious controversy—their soothing and allayment.—This was the vision in the "OLD CHURCH PORCH." A *vision* indeed it may be said to be—a foolish thought—a vain and transitory dream; yea, an impossibility.——But *why?*

Can it be said that the holy work which the SPIRIT of GOD effected once at Pentecost, sending forth the Church one in fellowship, one in doctrine, one in prayer, and one in Breaking of Bread, cannot be done again, if GOD so will? And can it be said that now is the only time in which GOD will be deaf to the prayers of His children that call upon Him? If not, then there is no impossibility. And of a surety we believe that nothing is impossible with GOD.

But *how?* Would'st thou, a humble Parish Priest, in a remote place, unknown, uncared for, without means or power, go forth to the East and to the West, and say, Be one again? Would'st thou say to Rome in her magnificenec

and her antiquity, Come and bow down before the claims of England? Would'st thou gather up the seeds of schism sown broadcast in every town and village of these British Islands, and sweep them away, and make Meeting-Houses and Church, Kirk and Conventicle, as though there had been no difference between them? No: the vision of the "OLD CHURCH PORCH" had no such extravagant idea. It was not to deal with the whole, but with a part. It was not to venture unbidden into territories beyond the reach of one's humble calling;—but only to deal with the souls of those subject locally to the Pastor's voice. Our Primates and Bishops—the great Patriarchs of the East and West—the chief rulers of the Church upon whom GOD has laid the burden of its government—*they* must deal with the aggregate: a Parish Priest has nought to do but with his own in detail. And thus, indeed, it has ever seemed that the battle is to be won. Not for Councils to meet for the discussion of Unity as an abstract idea; not for Synods to lay down laws which the multitude will neither understand nor obey; but for the Parish Priests, each in their own sphere, and each in their little flocks, to pray, to teach, to persuade, to exhort, with all long-suffering and doctrine of love. The mighty river does not exist without the multitude of little rills and streams flowing towards its bed. Purge and cleanse those little rills and streams, and then the river itself will be clean.

Each Parish Priest must do the work of Unity within himself and his own; strengthen the weak hands and support the feeble knees, and gather into one the lost.—This only was the vision. Let each one try—each in his own sphere—each in singleness of heart among his own, remembering Him Whose heart is torn and wounded by every breath of dissension:—"The glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."—(*S. John* xvii. 22.)

But I thought within myself—Before I say a word as to the remedy of our disease, I must ascertain its cause and source. The good physician is careful to examine the temper and way of life; to survey and consider the many accompanying circumstances of his patient before he prescribes for his cure. So with us; we must know the probable *source* of the miseries which surround us. *What is it* that divides us? How did it begin? and Who is its author?

In every human evil—in every wrong, or sorrow, or pain—in every counteraction of that which God created at the first and pronounced "very good,"—the source and spring of all is Satan. It is he, and only he, who sows his tares among the wheat. To him, then, we must look;

for he is the great enemy of the souls of men. Now there is a well-known maxim in war—"Divide and conquer." If you can but cut up your enemy into parts, and with your own forces all combined, attack his in their several divisions one after the other, then your victory over the whole is ultimately certain. Satan, then, being our enemy, plays this art of strategy upon us. He knows well that if Christians were one, as their LORD would have them to be, no power of his would ever reach them. Their strength joined together in the Body, and by their Head through the Body, would be irresistible. How then does he proceed? Before he says a word concerning holiness, or serving GOD—before he attempts to set up his kingdom of sin within the heart, he sows division—he separates the Church into parties—he makes men distrust each other; fills their minds with pride and self-opinion; suggests evil thoughts, suspicions, and jealousies, and takes them in detail, driving one here and one there, until he gets them separate, and then triumphs in the ruin of all. To one he says—"The Church! what is the Church? How should the Church know better than you? You are the best judge of your own salvation. Read the Bible, and think for yourself." To another he says, "What is all this form and outward ceremony of prayer? What absurdity it all is, to attempt to gain religion by going to an outward, formal Church. Religion is spiritual.

You may have religion far better in your own heart, and your own house. Keep it to yourself, and never mind others." To a third he says, "How can you sit there, and be still, when all the world is moving. Here is a foul sore of wrong and corruption in the Church, which must be stopped. There is a holy band of men who have risen up to stop it, and they are going forward in the cause of the LORD. Up, and be stirring, and show your zeal, and join yourselves with them for the LORD'S controversy." To a fourth he says, "One man to preach and govern more than another! *All* men are priests: so says Holy Scripture. One man to administer the Sacraments and give Blessings more than another! GOD made all men equal. Have you not a call? Do you not feel it within you? Laying on of hands! Ordination by *men!* Priestcraft—beggarly elements of the law. Very well for Jews and those who served the Tabernacle—but for Christians! Why herein only was the dispensation of the New Covenant made superior to the Old, that the SPIRIT was to be poured out upon *everyone*. Be assured you have the SPIRIT if you feel It. Go forth and preach, and flinch not in the good cause, and set up your banners for zeal in the service of the LORD JESUS." To another he says, "You go to Church! What for? What good do you get? What a wretched preacher. What an ungodly man. What a poor, cold, formal service. Look

here. The persons who assemble *here* are not a gay, giddy crowd, who come to see and be seen; not a company of formal, outside Christians, whose religion is a dull round of duties; but a people worshipping GOD in spirit and in truth. And the preacher too. Ah! here is something like preaching: how stirring! how faithful! how energetic! Do you not feel that you get some real good when you hear such an one as that? My friend, do not be illiberal. Go where you can get good, and leave the rest to GOD."

Alas! alas! so it is. Thus Satan beguiles unstable souls, and they are severally taken captive as their tempers, or their lives, or their circumstances lead them, and know not that they are falling into a net of their own imaginations. Each follows his own way; that which is right in his own eyes is sufficient for him. One has a fancy here, and another there. Away they hurry to gratify it. They flee away in detachments, and leave the Body of CHRIST weakened and dismembered. They heed it not, nor perceive that they are playing Satan's game.

But I hear some one saying—It is very true. Such divisions as these which now abound among us were never meant by our LORD to exist in His disciples, and therefore *somewhere* there must be a fault; but at the same time, it never could have been intended that we should be deprived of the power of thinking *for ourselves*. Our salvation must depend *upon ourselves*. Our responsibility

lies on our own shoulders—each one *for himself*." To which it must be replied—"Exactly. That is the secret spring of all the mischief. This individualizing of souls, instead of beholding them as a Body. This speaking of *self*, and *our own* responsibility and *our own* rights, and *our own* sins, and *our own* salvation, instead of the welfare of the Body. Now it is said expressly, that if one member of the body suffer, all the other members suffer with it; that if one rejoice, all the others rejoice with it; that there is no such thing as selfishness in our faith, but that we are to be bound in one by sympathy, and clinging together, and love;—that we are not to think 'of our own things only, but also of the things of others.' (*Phil.* ii. 4.) Hence this right of private choosing which men set up, even supposing that in reason they may be justified in so doing, is injurious to the Body, and destructive of the faith. For private choosing of one's own way in religion looks ever to self, and despises the Body. It may be very true, then, that the Church, as such in general, or as such in any particular locality, is poor, or meagre, or formal;—it may be true that there are blemishes and stains upon her discipline;—it may be true that her Bishops and Priests are unworthy or unfit; ungodly in some instances, and of low and carnal motives in more; it may be true that the preaching of GOD'S Word at their mouths is cold and destitute of living spirit; that they may be as the prophet

Isaiah in his strong language describes them—'Watchmen that are blind. They are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.' (*Isaiah* lvi. 10.) It may be also true, that many a layman may have gifts to serve God, and feel within his heart a desire to stir up and kindle men's hearts with more vigorous and healthy ministrations; and it may be true, more than all, that to each one's soul as it is framed and fashioned in temper by the Spirit, there may be in one place more, as it is thought, edification than another;—and so personally a benefit may be gained by pursuing the inclinations of the individual will. But then there is the salvation of others—the injury done to the Body—the irreparable injury of abandoning the Great Body of Christ; which suffers immediately in every member by the loss of one. No spiritual blessing can rest upon an impulse of action which seeks a personal gain (even granting that it *is* so) at the expense of a general loss. There may be apparent heightening of devotion—an apparently more keen and acute edification of the mind, in pursuing such courses of religious teaching as suit our own disposition; but the wound inflicted on the Body, and, through the Body, the Head—

which is Our Lord, will soon, in a loving heart, diminish, if not cancel, every personal or momentary benefit; and when once the heart is lost to a sense of this wound, true religion is gone—for love of Christ is gone."

"Then," as a religious Dissenter once said to me—conversing on this point—"you think separation from the Church a sin." I did not wish to hurt his feelings, but I was compelled upon my own principles to say, "Undoubtedly I do; and for this reason—that an injury is done to Jesus Christ." "What then," he replied, "is a man to do, if by God's permission and not his own seeking, he cannot conscientiously hold the doctrines and opinions of the Church? May he not seek a community for worship with which in doctrine and opinion he does agree? and is it not better so to do, than outwardly acquiesce where his heart and his understanding no longer are?" "No," I answered, "it is not better. Such a man is labouring under a great misfortune, and that misfortune he must suffer individually, and abide God's time for a relief and deliverance from it; but he must not seek it of himself. If he cherishes opinions opposed to the Church, and knowingly does so, he must keep them to himself, and suffer alone. He *ought* to suffer alone, rather than extend the mischief to others. If he keep them to himself, God may help him in His mercy. If he propagate them among others, or associate with others in holding them, he is guilty of

wrong; if he go on further, and set up rival congregations in holding or preaching them, he is then withdrawn from all the covenanted mercies and gifts which are alone to be found in the Church."

"I perceive," he replied, "that you make three degrees in the process of differing from the Church:—the first, to hold erroneous opinions within oneself; the second, to associate with others in holding those opinions; the third, to propagate those opinions in open hostility."

"Precisely; and, in order to give them names—the first is called *Heresy;* the second, *Schism;* the third, *Separation.*" And I went on with my Dissenting friend in some such language as the following, endeavouring to explain these three points:—

And first, as to the word *Heresy.* "Heresy" is variously used in Holy Scripture;—sometimes with a meaning which bears no reproach in it; sometimes the reverse. And generally there is no difference between the use of the word "heresy" and the use of the word "sect," or "division," or "schism," as in the following places:—1 *Cor.* xi. 18: "For first of all, when ye come together in the Church, I hear that there be divisions among you (*σχίσματα,*—schisms), and I partly believe it. For there must be also heresies among you." Here, from the whole context, S. Paul evidently classes heresies and schisms together. In *Gal.* v. 20, Heresies are,

classed among the most deadly sins. In 2 *Pet.* ii. 1, it is joined with the word "damnable," as conveying something very atrocious and wicked. In *Titus* iii. 10, it is said that "a man that is an heretic after the first and second admonition, we are to reject." Upon the whole, then, as far as Holy Scripture goes, "heresies" and "schisms" would be interchangeable terms, signifying, as now we term them, *parties* or *classes*, or divided bodies holding peculiar opinions of their own; just as the Pharisees and Sadducees were sects or heresies of the Jews; and, in fact, as Christianity itself was at first, a mere sect or heresy of Judaism. See for this *Acts* xxviii. 22 and xxiv. 14.

But in after times, as Christianity took the more distinct and open form of a Church with corporate functions and an ecclesiastical polity, then the word Heresy seemed rather to be confined to the idea, as before set forth, of holding a private opinion of faith or doctrine opposed to the Creeds of the Church; while the word Schism was limited rather to the idea of that heresy bursting forth and forming a party. Heresy was the seed; Schism the plant developed out of the seed. The words themselves show this. "Heresy" being taken from *ἄιρεσις*, — which means "choice;" and "Schism," from *σχίζω*,—"to cut." But there was also this further consideration, that while heresy was strictly confined to points of faith, schism might also arise from

points of discipline. A heretic might possibly not be a schismatic—*i.e.*, provided he kept his erroneous faith to himself: and again, a schismatic might possibly not be a heretic, *i.e.*, provided the schism of which he was guilty was not derived from an error of faith; while again a man might be both a heretic and a schismatic, *i.e.*, provided he carried forward his heresy into the congregation of a party.

Still, however, in whichever of these three cases a man might be, the idea was, that both the heresy and the schism, either one or both, *were within* the Church, not without it. This is the point on which so many go astray. Let me repeat it again. Heresy and schism, in the true theological sense of the words, do not, in the first instance, involve a departure from the Church. They probably will result in it, but it requires a further development before the result is brought about. In mercy, the Church holds for some time heresy and schism within her,—as GOD, of His mercy, holds both the tares and the wheat in His probationary kingdom on earth; for as the tares in the parable were not gathered together into bundles and burned at once—so the heretics or schismatics (in the sense I now use the words) were not to be anathematised or cast out until such time as by trial, by prayer, and by teaching, the efforts of the Church to save them might be brought to bear;—just as the heresies and schisms of the Corinthians were still looked upon

with forbearance; the Apostle himself saying, "I hear that there be divisions *among* you." Or again, when he finds fault with them for saying, "I am of Paul, I am of Apollos, or I am of Cephas," it is not as if they had departed out of the Church, but only had parties within it. Precisely as in a family where there may be many brothers or sisters, some may differ from the others, and have dissensions; but as long as in spirit they look to the same head and governing ruler of them all, they are yet of one family. Many of the Fathers, and particularly S. Jerome, confirm this, when he says, "Heresy is an opinion differing from a right interpretation of Scripture. He, therefore, who holds such an opinion may be a heretic, *though he be not separated from the Church*." (In *Gal.* v.) And he also speaks of the Priests themselves being possibly heretics, and by their wrong opinion destroying the sheep whom they teach;—exactly agreeing with our Lord, Who speaks about "wolves in sheep's clothing."

But to give you an illustration of this. In the first place, about the close of the second century, there was a Bishop of Rome of the name of Victor, and at the same time a Bishop of Ephesus of the name of Polycrates, and a dispute grew up between the Churches over which they presided, concerning the proper time of keeping Easter. The one represented the Latin, or Western Church; the other, the Eastern or Asiatic. So

far did this dispute proceed, that a great division arose between the East and the West; but still, notwithstanding this division, it was never thought that either of the parties were out of the Catholic fold. You will understand what I mean by the "Catholic fold:"—the one great Body of CHRIST—the Apostolic Church coming down from the LORD JESUS CHRIST, and united together under Him, as its Head. Such a discussion or disagreement as I have just mentioned did not violate the junction and unity of that Apostolic Church. They were both in the fold—though for a time, and by accident, disagreeing with each other.

Or, let us take another instance. At the beginning of the third century, S. Cyprian was Bishop of Carthage, and S. Stephen Bishop of Rome. The former maintained and taught the doctrine that persons baptized out of the Communion of the Church, when they were admitted into the Church ought to be re-baptized. The African Bishops in synod assembled agreed with and upheld S. Cyprian; but the Bishop of Rome, and the other portions of the Western Church, maintained that such persons ought *not* to be re-baptized, but only received with imposition of hands. This dispute went so far, that communion between the African and Roman Church was suspended. Still, nevertheless, neither the African Church nor the Roman were ever held throughout the whole dispute as out of the

Catholic fold. On the contrary; no saint stands higher in the Roman Calendar than this very S. Cyprian, and he is counted among the most illustrious martyrs, although he died under sentence of excommunication by Pope S. Stephen. Afterwards, this question of dispute was set at rest by a judgment of a General Council.

Or again, to take another instance. The whole of the Eastern Church has at two several times been divided, and still at this moment remains divided from the Western. The grand point of dispute has been the denial on the part of the East of the Roman Supremacy, added to a point of faith involved in the Nicene Creed. Still, divided as they are, who would say that either the West or the East are out of the Catholic fold? It is maintained that both are Catholic portions of the Church, for a time divided, but waiting for God's time for a decision of their disputes.

Again, take another. Within the Western Church,—nay, within the very Roman Church herself, there have been schisms many times; as for instance in the fourteenth century, there was a very remarkable division for nearly fifty years. The whole Church was divided in the course of this period into two, sometimes three parties, with rival Popes, each claiming the allegiance and supremacy of the Papal power. Dissensions and wars—factions—party spirit—mutual excommunications and anathemas, disgrace this

period of history. France and Spain espoused the side of Clement VIII., who lived at Avignon; the rest of Europe acknowledged Urban VI., who dwelt at Rome. So bitter was the schism, that at length the Gallican Church, at the council of Paris, 1397, renounced both the Popes, and the confusion was at its height. Now what shall we say to this? Were either of these parties during this unhappy position out of the Catholic fold? If so, which? We have no way of resolving such a difficulty, but agreeing in the principle which I wish to show you; namely, that there may be schisms, and yet these schisms to be looked upon as misfortunes for a time, not of necessity destructive of the Catholic Body.

Then, further, to come close to our own age. Exactly in the same way as in these divisions which arose for a time, and afterwards were healed, not breaking Catholic unity altogether—so is our own case, in regard to the rest of the Western Church at the present moment. In the sixteenth century there came a great struggle throughout the Church. Sacred things were mixed up with profane things, and doctrines of most vital importance called in question. The Supremacy of the Bishop of Rome was denied by England. Synods of the English Church were held, and synods of the Roman Church; and they maintained contrary things. They could not agree, and a division arose. This division remains, and is left for an appeal to a General

Council, whensoever it may please GOD to grant it. There is an undoubted schism. The two Churches are disputing. We appeal to the decision of the Universal Church, when it may be had; but neither party are out of the Catholic fold. It is no more than the earlier divisions of which we have spoken before, which by all men's allowance did not destroy Catholicity. The time indeed of the dispute has been longer, and the bitterness of the contest more painful; but the principle is the same. It may, perhaps, please GOD to heal these miserable divisions, and even yet to make us one again. But we must abide His time in patience.

And now I would go on further in the subject, by giving you similar illustrations derived from the position of the Church of England *within herself;* but this must be reserved for another time. Meantime, I would ask, and I think I might safely ask of all,—whether they agree in what I write, or whether they do not,—whether they are members of our own portion of the Church or of any other, to lift up heart and voice in PRAYER to ALMIGHTY GOD. Let every one, of every sort and class, make a habit of using a clear and distinct prayer to GOD with the simple idea and desire before him of UNITY; prayer is sure to prevail. I would venture to suggest the following:—"O merciful GOD, since Thou hast ordered me to live in these times when the rents of Thy Church are grievous,—I humbly beseech

Thee to guide me, so that the divisions of men may not separate me, either from Thee or It; that I may ever labour for the preservation of truth and peace; and where, for and by our sins, the peace of it succeeds not, Thou wilt yet accept my will for the deed, that I may still pray, even while Thou grantest not, because I know Thou wilt grant it, when Thou seest fit. In the meantime, bless the Church in which I live, that in it I may honour and serve Thee all the days of my life, and after this be glorified by Thee: through JESUS CHRIST our LORD.—*Amen*."*

CHAPTER III.

WE acknowledge then, that in the history of the Ancient Church, from the time of the Apostles

* Since these words were written a Society called "*The Association for Promoting the Unity of Christendom*" has arisen, in which members of all three divisions of Christendom are united together in the bond of prayer. This Society is a grateful fulfilment of the thought here suggested. Let all apply to the Secretary of the A.P.U.C., at the publisher's of this volume, to become members of this Society, and use this prayer:—

FORM OF PRAYER.

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, My Peace I leave with you; My Peace I give unto you; regard not my sins, but the faith of Thy Church; and grant her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest for ever and ever. Amen.

Our FATHER, &c.

downwards, there has been ever, more or less, a continued stream of division concerning the Faith. We acknowledge that these divisions seem not only to be expected by the nature of things, but also to form a constituent part of that system which it pleased GOD to set up for the greater confirmation of the Faith. Just as it is said in 1 Cor. xi. 19 :—"For there must also be heresies among you, that they which are approved may be made manifest." Just as GOD retained in their native country several of the tribes which filled the land of Canaan, in order to try and prove the righteous children of Israel—so in the Church—the faith and the obedience of the righteous is tried by the constant presence of temptation, in the divided and scattered teaching of heretics. Just as in the parable, the tares are suffered to grow together until the harvest in the same field with the wheat,—so heretics and schismatics may be, in GOD's Providence, suffered to grow, and apparently to flourish, in the presence of the true Church. It is very probable that they are just such obstacles and hindrances in the way of progress, as may in reality provoke a higher cultivation of truth, and a deeper insight into the mysteries of GOD's Revealed Word.

But now to come nearer home. Let us approach more nearly our own country, and our own age. Shall we find the same spirit of dissension and division among ourselves as we have already found in the Church throughout the

world? Yes, we shall. Let us take two or three instances to prove this.

I. *The great doctrine of Regeneration in Baptism.* It is not long since a very fearful dissension and heresy has sprung up within the Church of England on this subject. Now wherever there is a dissension or heresy in a part, the rule of the Church is to appeal to the general supervision and authority of the whole. The Roman Church cannot judge for herself what is true doctrine, neither can the French Church, neither can the Spanish, nor the German, nor any other; so neither can the English. What must we do then? We must see what the Universal Church taken together has judged concerning it;—not what A or B has said;—not what a party here or a party there has said;—not even what the English Church herself has said;—but what the whole Church has said. And thus it might possibly come to pass, that if the English Church, as a whole, were found saying anything contrary to Catholic truth,—that English Church would cease to be; but praise be to God, it never was so, nor is so. All the essential doctrines of Catholic truth are yet safe; and in the Church of England, as a whole, there is no heresy. But there we must stop,—for *within* the Church, and as a *part* of the Church, there *is* a heresy—a most vital heresy, on the subject which I mentioned. The new birth of Baptism, and the remission of

sins therein conveyed, has been, alas! denied by a very large party in the Church. The Creeds of the Church, the ritual of the Church, the prayers of the Church, all pronounce this doctrine; and these men themselves have lately acknowledged that they do so. But still they are found impugning and denying it. They are bound to teach, or to receive the Baptismal ritual of the Church. They *do* use it; they *do* bring infants to the font: they *do* say these words over them, having baptised them with water and the HOLY GHOST—"Seeing that this child *is regenerate;*" and yet most strangely they deny in the pulpit, and in their faith, the very words they scruple not to use with their mouths in the ritual form. With their consciences and their understandings we must be merciful; supposing that by the light of GOD'S grace they may be one day reclaimed from their error. But being an error of faith, it is a heresy; being a private opinion against the universal teaching and Creeds of the Catholic Church, which has asserted that there is "One Baptism for the Remission of Sins," it is a grievous heresy. Nevertheless, as long as they remain, merely advancing this heresy to a schism or a party *within* the Church, and not departing out of it as the Body, they are still entitled to the privileges of the Catholic fold, and have them. Schismatics and heretics though they be, they are still as yet within the Church, just as those men were, who had taken the part of Cephas, or of Apollos, or of Paul.

II. Or again, take the case of *the great doctrine of the Real Presence of the Body and Blood of our Blessed* LORD *in the Holy Eucharist.* Do not start. I do not mean any doctrine which is popularly understood under the word "Transubstantiation." Transubstantiation is a scholastic word, and it is very difficult indeed even for the most subtle theologians to define what it means. I cast it aside as having no meaning at all; and it does not therefore in the least interrupt my faith in the doctrine of the Real Presence, which is Catholic, and which was always held by the Church, both the East and the West, both Rome and England, and never denied until these later times. Take then this doctrine. There are a great number of persons who refuse to hold it,—who treat the Blessed Sacrament of our LORD's institution as no more than a mere memorial—who deny Its power of conveying grace,—who reject it as not being to them in reality the Body and Blood of JESUS CHRIST. And yet, strange to say, they subscribe, and are bound to teach or learn the Catechism of the Church, which says, that "The Body and Blood of CHRIST are verily and indeed taken by the faithful," *i.e.*, by the communicants; and that the Blessed Sacrament gives "strengthening and refreshing of the soul by the Body and Blood of CHRIST, as our natural bodies are strengthened and refreshed by bread and wine." Now these persons still remain within the Church—although they are, in the theological

sense of the word, decided heretics. They hold a private opinion, opposed to the Catholic Church, and they gather together a party, and so make a schism. They as a party look upon the other party with a divided heart. There are jealousies and rivalries, and all the usual consequents of party-spirit. The Church is rent and torn. The Body dismembered—faith weakened—the poor and the unlearned bewildered, and Satan's work of division prospers in the scattering of many flocks. But yet in spite of all—as these men have neither gone forth out of the Church voluntarily, nor have been by any formal decision of the Church excluded, they still remain within the Catholic fold.

III. And so once more, on the great question of the *authority of the Priesthood*. The Church has ever held from the Apostles' time, that there are three orders of ministers in Christ's Church —Bishops, Priests, and Deacons—that none can execute the office of either of these orders, except by imposition of hands by Bishops—that none are Bishops except they receive their commission from other Bishops—so tracing on and on their succession till they come to the very Apostles themselves. So also the Church has ever held that in this imposition of hands is conferred a special grace or gift—namely, that of ministering the Sacraments and the power of the keys;—that of binding and loosing, as given to the Church in

S. Matthew xviii. 18:—"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven;"—that of retaining or remitting sins, subject to the good pleasure of the LORD, in Whose name it is done, as found in S. John xx. 22—"Receive ye the HOLY GHOST: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" and this promise or charge is conveyed through all time, as witnessed by S. Matthew xxviii. 20:—"Lo, I am with you alway, even unto the end of the world." And then these very things are alluded to, and these very powers commissioned in the ordination of the Priesthood to which the Clergy of the Church of England owe their position,—the Bishop when he ordains, saying these very words of JESUS CHRIST to them as His priests.

This being the case, it follows of necessity, that all other persons who presume to exercise the offices of the sanctuary are guilty of sin; that the Sacraments (if other persons should unhappily attempt to celebrate them) are not true, nor valid, nor convey any grace; that their ministering altogether is in short, as in the case of Korah, Dathan, and Abiram, a rebellion against GOD, inasmuch as it is assumed in a way not authorised by Him. Mind I am not giving you my own private opinion, but I am telling you as a fact, the unquestionable doctrine of the whole

Catholic Church throughout the world. Now in the Church of England there are, to our sorrow be it said, some who do not hold this doctrine, but rather, in opposition, say that it is an untrue thing, and that there is no need whatsoever, either in the Priesthood or the Episcopate, to receive the grace of ordination by the Apostolic Succession; that every man, as he receives an internal call, may minister in the things of God without respect of imposition of hands by Bishops. But this being a private opinion, and contrary to the Catholic Church, these men are, in the theological sense of the word, *heretics*. They choose their own way in preference to the way of the Church. Nevertheless, since they have not departed out of her communion, and no measures have been taken to expel them from her communion, they are within the Catholic fold.

But it may be said, By speaking thus of heresy and schism you seem to take away the sinfulness of their nature, and conceive it possible that the Church can tolerate differences of opinion, and yet be one. Not so. I am only describing the two first degrees of the process of error. It is nearly certain—as we have abundant proof in the history of the Church to show, that these first processes of the rebellious mind within, will sooner or later burst out into the ulterior act of open hostility without. There is very seldom a heresy on any fundamental part of the Christian faith,

in the first process, but that it proceeds to the second process of gathering together around it a *party*—as it was in the greater heresy of Arius denying the divinity of the Son of God, and of Pelagius denying the grace of the Holy Spirit, and such like, opposed to the Catholic faith set forth in the Creeds of the Church; and then it as seldom happens but that this party being made, is, sooner or later, either excluded or excludes itself from the Catholic Church and becomes openly separate, as it was in these cases just mentioned. And therefore you find, for the most part, theological writers abandoning the more Scriptural definition of the words, and using them in this popular and secondary sense. For instance, Archbishop Bramhall, writing on this subject, speaks of schism as of necessity in its ulterior stage—*open separation*. He takes it for granted that when there is a schism within, it *must* proceed to a rebellion without. He says:—

"Schism signifies a criminous scissure, rent, or division in the Church; an ecclesiastical sedition, like to a mutiny in an army, or a faction in the state. Therefore such ruptures are called by the Apostle, indifferently, schisms, or seditious segregations of an aggregate body into two opposite parties. And there seems to me to be the same difference between heresy, properly so called, and schism, which there is between an inward sickness and an outward wound, or ulcer. Heresy floweth from the corruption of faith within; schism is

an exterior breach, or a solution of continuity, in the body ecclesiastic. Consider then by what nerves and ligaments the body of the Church is united and knit together, and by so many manner of ruptures it may be schismatically rent or divided asunder." — *Bramhall's Vindication of Church of England*, Discourse ii.

And now I shall not say much more on this grievous subject. I have set forth the two first processes of religious error. They are of course difficult to understand in all their niceties by theory, however unhappily their effects may be familiar to us in practice. Although I have not scrupled to say what the Church has said, who alone by the Holy Scriptures is my teacher, yet I hope I have spoken charitably, as certainly my intention is. Concerning the *third* process of the error—that wherein the private heresy and the party schism bursts out into open separation—I shall hope to speak another time. In the meantime I will terminate what I have to say at present by citing one or two authorities for the truth of what I have here advanced. I shall not quote from Archbishop Laud or Bishop Cosin, or any such great writers, as from their position in the Church ordinary men might generally distrust them, but rather from some of a very different temperament, and whose names, alas! may be more familiar to religious persons in England. Yes. How singularly does it come to pass, that

the great principle of Unity will and ever *must* have imperative sway over the hearts of all who love GOD. It is possible that men may lay down principles in the abstract, and yet, from weakness of character, not be able to carry them into operation; but the principles once enunciated, in spite of any practical denials of them afterwards, stand forth as the involuntary evidence of truth. Men may, like the prophet Balaam, prophesy truth unwittingly against themselves, and plunge into the very mischiefs which they so feelingly depict. Let us lament over their forgetfulness, but receive their testimony. Now, here is my first authority:—

"Understand first wherein the unity of Christians and Churches doth consist, or else you will neither know how to preserve it, nor when you violate it. Christians are said to be united to CHRIST when they are entered into covenant with Him, and are become His disciples, His subjects, and the members of His Body. They are united to one another when they are united to CHRIST their common Head, and when they have that spirit, that faith, and that love, which is communicated to every living member of the Body. This union is not the making of many to be one Christian, but of many Christians to be one Church; which is considerable, either as to its internal life, or as to its external order and profession. In the former respect, the bonds of our union are, 1st, The heart covenant (or faith);

and 2ndly, The spirit, the consent of CHRIST and of ourselves concurring—which doth make the match or marriage between us; and then the spirit communicated from Him to us is as the nerves or ligaments of the body, or rather as the spirits which pass through all.

"The union of the Church considered visibly in its outward policy, is either that of the whole Church, or of the particular Churches within themselves, or of divers particular Churches accidentally united. I. The union of the whole is essential, integral, or accidental. The *essential* union is that relation of a head and members which is between CHRIST and all the visible members of His Church. The foundation of it is the mutual covenant between CHRIST and them, considered on their part as made externally, whether sincerely or not. This is usually done in Baptism, and is the chiefest act of their profession of the faith. Thus the baptismal covenant doth constitute us members of the visible Church. The *integral* and *accidental* union I pass by now.

"Besides this union of the Universal Church with CHRIST the universal Head, there is in all particular organized Churches a subordinate union. (1.) Between the pastor and the flock. (2.) Between the people one towards another: which consisteth in these their special relations to each other. (3.) And there is an accidental union of many particular Churches: as when they are united under one civil government; or

consociated by their pastors in one synod or council. These are the several sorts of Church union.

"Understand also, wherein the communion of Christians and Churches doth consist: that you may know what it is that you must hold to. In the Universal Church your internal communion with CHRIST consisteth in His communication of His Spirit and grace, His word and mercies unto you; and in your returns of love, and thanks and obedience unto Him; and in your seeking to Him, depending on Him, and receiving from Him.

"Your *internal* communion with the Church or Saints, consisteth in mutual love, and other consequent affections, and in praying for and doing good to one another as yourselves, according to abilities and opportunities.

"Your *external* communion with CHRIST and with most of the Church in heaven and earth, is not mutually visible and local, for it is but a small number comparatively that we ever see; but it consisteth in CHRIST's visible communication of His word, His offices, and His ordinances and mercies unto you, and in your visible learning and reception of them, and obedience to Him, and expressions of your love and gratitude towards Him.

"Your external communion with the Universal Church, consisteth in the prayers of the Church for you, and your prayers for the Church; in

your holding the same faith, and professing to love and worship the same GOD and SAVIOUR and SANCTIFIER, in the same holy ordinances, in order to the same external end.

"Your external communion in the same particular congregations, consisteth in your assembling together to hear the preaching of GOD'S Word, and to receive the *Sacrament of the Body and Blood of* CHRIST, and pray and praise GOD, and to help each other in knowledge and holiness, and walk together in the fear of the LORD."

These words are written by Baxter—first a priest in the English Church, and afterwards a great leader of the Non-conformists, or Dissenters, in the time of the Commonwealth.—*Christian Ecclesiastics*, Pt. III. c. viii.

My second authority is this:

"Beware of schism, of making a rent in the Church of CHRIST. That inward disunion, the members ceasing to have a reciprocal love one for another, (1 Cor. xii. 25,) is the very root of all contention, and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit: shun whatever has the least aspect that way. Therefore, say not, 'I am of Paul or of Apollos;' the very thing which occasioned the schism at Corinth. Say not, 'This is my preacher; the best preacher in England.' Give me him, and take all the rest.'

All this tends to breed or foment division, to disunite those whom God hath joined. Do not despise or run down any preacher; do not exalt any one above the rest, lest you hurt both him and the cause of God. On the other hand, do not bear hard upon any, by reason of some incoherency or inaccuracy of expression; no, nor for even some mistakes, were they really such. . . . . .

"Well might our Blessed Lord say, 'Woe unto the world because of offences.' Yet it must needs be that offences will come. Yea. Abundance of them will of necessity arise, when a breach is made in any religious community; while they that leave it endeavour to justify themselves by censuring those they separate from; and these on the other hand retort the charge, and strive to lay the blame on them. But how mightily does this altercation grieve the Holy Spirit of God. How does it hinder His mild and gentle operations in the souls both of the one and the other! Heresies and schisms, in the Scriptural sense of the words, will sooner or later be the consequence; parties will be formed on one and the other side, whereby the love of many will wax cold. The hunger and thirst after righteousness, after either the favours or the full image of God, together with the longing desires wherewith so many are filled, of promoting the work of God in the souls of their brethren, will grow languid, and as offences in-

crease will gradually die away. And as the 'fruit of the SPIRIT' withers away, the 'works of the flesh' will again prevail, to the utter destruction, first of the power, and then of the very form of religion."

These words were written by John Wesley, a priest of the English Church, at the close of the last century. See his Works—*Plain Account of Christian Perfection, and Sermon on Schism.* Vol. xi. p. 433, and Vol. vi. p. 407.

CHAPTER IV.

I TRUST that there has been no misunderstanding in my attempt to explain the three great processes of our religious disunion. It begins with *heresy*, which is, as I have defined it, the mere holding of an opinion contrary to the doctrines taught by the Universal Church. If it rests there,—if it is buried in the mind of the person who holds it, and never comes to the light of the world, it is no further injurious than in its weakening the right faith of the individual. But if it does *not* rest there,—if it is talked of by the person who holds it,—if it is made the subject of conversation among many,—if little parties and knots of men gather round it, and then these little parties and knots of men hold themselves together and avoid others, and seem to make themselves exclusive, as enjoying something

which the Universal Church does not enjoy, or refusing something which the Universal Church does not refuse—then it becomes *schism*;—which is the second process.

Now, at this point, it becomes the duty of that portion of the Church wherein the schism is made manifest, to "reprove, to rebuke, and to exhort with all long-suffering and doctrine;" and then, if all such reproof is vain, and her teaching is wilfully and stubbornly rejected, it becomes her duty to cast out of her communion children so rebellious. If the Church *does* pursue this course, then such persons forming the schism are excommunicate, and deprived of all the privileges of Church Membership. If the Church does *not* pursue this course, then such persons, however unsound, or however injurious to the Body, must, as far as externals go, be counted as her members still; and the other individual members, however they may feel aggrieved, are bound to suffer such grievance in patience and submission. They must consider such grievance as the will of God, waiting for some ulterior purpose in His everlasting counsels. Meanwhile, they must use all lawful means, in charity, to restore the purity of the Body. But there is another case;—and this it is which brings about the final issue. Supposing the Church thus to remain passive under heresy within her, and either out of charity, or out of lukewarmness, or out of fear, not proceed to the excommunication

of its heretical and schismatic members;—and supposing, at the same time, the minds and consciences of such heretical and schismatic members to feel within themselves that they are in a wrong position in frequenting the Services or receiving the Sacraments in a Church whose tests they deny;—and supposing they do not wait for the Church's authority to be exercised upon them, but proceed at once, on their own ground, to withdraw from her communion, and set up places of worship for themselves,—then what are we to say? Why then we have come to the third and final process of Religious Disunion—Separation. We have come to that which destroys the Body of Christ irrevocably, making two where He would have one. There is nothing beyond this. As long as there is the slightest binding of the limbs to the Body,—any ligament, however slight, through which the blood may flow—there is hope; and although there may be disease, still there may be life; but once snap the cord asunder—make the scissure complete, and then there can remain nothing but death to the dissevered member. It is as impossible for the stream to continue flowing, if you part it from its fountain, as it is for the member of Christ to continue to live, if you separate it from its Body.

And yet what is it that we see on all sides in our present most unhappy state? There has gone forth such a complete separation of many of the parts from the whole, that they refuse in any

way to hold intercourse with each other. Here are some with an Altar which others will not recognise, and with a Priesthood which is not acknowledged. Here are others with Preachers and Sacraments (so called) for which no authority can be found, and in which, not flowing from our Lord, there cannot be any grace. Here are some who build up houses for worship, and pulpits for preaching, they themselves not knowing wherefore, but for the itching ears which the Apostle so indignantly rebukes. Here are others who claim over and above the Episcopal authority derived from the Apostles, and which alone the Church for eighteen hundred years has recognized; strange and visionary dreams of a new race of Apostles sent on a mission to themselves. Thus all becomes confusion and disorder, and in the maimed and bruised body we can hardly tell where the life-blood flows. Yea, sometimes it seems as though it had ceased to flow altogether.

If we require a little closeness of watching to descry the seeds of heresy,—if we are sometimes in theory a little bewildered to define the nature of schism—we can be at no loss to understand or to perceive the character of *Separation*. You may, perhaps, doubt of, or not receive, the full doctrine of Baptismal Regeneration—and still in charity we may say, we wait until the Church shall teach it you more fully—and no disruption shall take place. You may be without the power or the faith to receive the spiritual teaching of

the Real Presence of the Lord's Body and Blood in the Holy Eucharist;—and if it be so that the Holy Spirit does not move the Church, as such, to cast you out as one denying her doctrines,—still you may be permitted to remain for a while;—and charity hopeth all things;—but if you go forth from the Church of your own mere will and impulse,—if you mock at and deride the holy doctrines which the Church has ever taught,—if you set up a Conventicle, in which you preach against the Church,—if you assume authority on your own ground, and without any commission to minister in things holy, propagate your own notions in opposition to that Church from which you have gone forth,—then you are visibly and openly separating and dividing the Body of your Lord, and are guilty of a fearful sin.—"Church Dividers are the most successful servants of the Devil, being enemies to Christ, in his family and livery.—They gratify Satan, and all the enemies of the Church, and do the very work that he would have them to do, more effectually than open enemies could do it; as mutineers in an army may do more to destroy it than the powers of the enemy."

These are the words of Baxter. And he goes on to speak of the *causes* of these separations—not causes (at least in many instances) arising from difficulties of faith, but from the perversion of the moral character of the mind. Yes. Allowing, in charity, that there are many cases where

the mind, however willing, is *unable* to embrace the doctrines of the Church—allowing either for deficiency of mental power, or from obliquity of the moral perceptions, or for a state of soul in which the Grace of the Holy Spirit does not seem to exist—still history gives us at every page the sad fulfilment of the fact, that Political power, and Malice, and Pride, and Prejudice, and, above all, Ignorance, are the great fomenters of Separation.

It is not the errors of faith, but the errors of the heart—not difficulties of conscience in subscribing to creeds, but hardness of heart and deficiency of love. Do you doubt it? S. Peter tells you that it is so, and S. Jude tells you that it is so. And the whole of the Apostles tell you that it is so. "Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (*S. Jude*, 18; 1 *S. Peter* ii 9.) Political ascendencies — motives arising from the world—disappointed ambition—vanity—desire of singularity—self-righteousness —unwillingness to submit to authority—all these are traceable in the great heresiarchs and Church Dividers from the very earliest times. "Only by pride cometh contention." I never yet saw "one schism made in which pride joined with

ignorance was not the cause: nor ever did I know one person forward in a schism, but pride was discernibly his disease." . . . . . "Take heed of singularity, and narrowness of mind, and unacquaintedness with the former and present state of the Church and world! Men that are bred up in a corner, and have never read or heard of the common condition of the Church or world, are easily misled into schism, through ignorance of those matters of fact that would preserve them. Abundance of this sort of honest people that I have known, have known so little beyond the town or country where they lived, that they have thought they were very catholic in their communion because they had one or two congregations, and divided not among themselves. But for the avoiding of schism,—1st, Look (with pity) on the unbelieving world, and consider that Christians of all sorts, are but a sixth part of the whole earth. And then 2ndly, Consider of this sixth part how small a part the Reformed Churches are. And if you be willing to leave CHRIST any Church at all, perhaps you will be loth to separate yet into a narrower party, which is no more to all the world than one of your cottages is to the whole kingdom. And is this all the kingdom upon earth you will ascribe to CHRIST? Is this King of the Church, the King only of your little party? Though His flock be but a little flock, make it not next to none: as if He came into the world on so low design as the

gathering of your sect only. The less His flock is, the more sinful it is to rob Him of it, and make it less than it is. It is a little flock, if it contained all the Christians, Protestants, Greeks, Armenians, Abassines, and Papists on the earth. Be singular and separate from the unbelieving world, and spare not; and be singular in holiness from profane and nominal hypocritical Christians. But affect not to be singular in opinion or practice, or separated in communion from the Universal Church, or generality of sound believers; or if you forsake some common error, yet hold still the common love and communion with all the faithful, according to your opportunities. 3rdly, And it will be very useful, when you are tempted to separate from any Church for the defectiveness of its manner of worship, to inquire how God is worshipped in all the Churches on earth, and then consider, whether if you lived among them you would forsake communion with them all, for such defects, (while you are not forced to justify or approve them.) 4thly, And it is very useful to read Church history, and to understand what heresies have been in times past, and what havoc schisms have caused among Christians: for if this much had been known by well-meaning persons in our days, we should not have seen those same opinions applauded as new lights, which were long ago exploded as old heresies: nor should we have seen many honest people taking that same course to reform the Church now,

and advance the Gospel, which in so many ages and nations hath heretofore destroyed the Church, and cast out the Gospel. A narrow soul, that taketh all CHRIST's interest in the world to lie in a few of their separated meetings, and shutteth up all the Church in a nutshell, must needs be guilty of the foulest schisms. *It is a catholic spirit and catholic principles, loving a Christian as a Christian, abhorring the very names of sects and parties as the Church's wounds, that must make a Catholic indeed.*"—*Baxter, Christian Ecclesiastics*, chap. viii.

But now, for the present object, let us put aside every other idea of the cause of separation, save that one which may the most charitably be imputed—namely, that of ignorance. And when I use this word, I do not mean to use it with any contempt for others, but in the sense which Baxter in the passage just quoted, uses it himself. It is not possible that every man should be a divine. It is not possible that the ploughman and the mechanic should be so educated as to be masters of the theology of Christendom. It is no disgrace to those who have never had the power or the opportunity to learn, that they should not know. Even the Jews are excused in the great sin of their nation, because they did it "*ignorantly* and in unbelief." I fearlessly say, that in two-thirds of the Separatists of the present day—want of knowledge is the cause of their error. It is not now as it was in the days of Elizabeth

or of Oliver Cromwell, when men in the midst of the wildest extravagance of enthusiasm, assumed the cloak of religion to cover their political discontents; nor is it now—at least very seldom, that we see the commencement of any new system of opposition to Church government or to Church doctrine. England, at the present time, *inherits* separation; does not originate it. With the exception of one peculiar sect in the West—the Plymouth Brethren—there has not occurred within our own time any overt act of separation from the Church. The general feature of Separatists—their principles and their system, has been handed down from our fathers. Children have been born and nurtured in it. Their education, such as it is, has been based upon the assumption of its rectitude. They are confined within the narrowest sphere of observation, and in the great multitude are positively not aware of the commonest facts of political and religious history. Along with this ignorance and limited power of observation, follows a strange unwillingness to be disturbed in it, and an intolerance of any opinion differing from their own. With an apparent liberality in claiming a free judgment in matters of conscience, there are no men, as a class, so narrow-minded in adhering to their own notions of what is right, and so bigoted to refuse the teaching of those who differ from them. I except, of course, certain great men whose learning and reasoning power was unquestionable. I

except them as being, in their day, the leaders and originators of the mischief, and for them other causes of their separation are easily assignable; but I am speaking merely of the great portion of the followers and descendants of these men—of the middle-classes, and especially of the poor. Their whole idea both of the Church and of schism is so utterly vague and intangible, that it is impossible to deal with it. They frequent this or that meeting-house, because their father or their mother did so; or they are found at Church sometimes, because their father bade them go; and the Conventicle at other times, because their mother bade them go. In the morning they go to the Church, because they have a lingering kind of love for the old place where the bodies of their forefathers lie buried; but in the evening they flock to some favourite preacher, because from him they "get most good." But of the principles of the Church, or the meaning of Separation, of the beauty of Unity, or the sin of Schism, they know nothing whatever. To them the Church and the Conventicle are equal, and present no difference. The Parish Priest and the Minister of the "Denomination" which they follow, are identically the same; and they would as soon believe one as the other, because they have never learned that there is any variation between them.

The Government, with a strange motive of inquisitiveness into the consciences of men, not

long since set forth a census of the population, and attempted to classify souls into their varieties of creed. Was ever anything so preposterous? Did ever anything betray such want of knowledge of the habits of our people?

The creed of the middle-classes and of the poor depends upon accident—not principle; and you might send forth your accountant to the Church one Sunday morning when there might be a popular Church preacher, and catch all the Dissenters; and on another Sunday morning, if some great preacher were to be duly advertised and placarded for the Meeting-house, I know not how many of the wandering sheep of the Church might not be tempted to stray thither with itching ears. A rainy Sunday will detain a careless Churchman within the walls of a neighbouring Conventicle, because it would be endangering his bodily health to be wet through in going to the distant Church; and the trouble of walking a mile to his usual "Chapel" will tempt an indifferent Dissenter to go to Church by some chance accident, if haply he be found in an indolent humour that morning. Perhaps you laugh at the observation, or perhaps you are angry with it. Well; but it is nevertheless true, and perhaps you who are reading my words are a living *example* of that truth! Yes. And what does it show? Two things. In the first place it shows that the Church has neglected her duty to the people in ceasing to enforce her teaching by

discipline ; and, in the next place, that ignorance of the Church's true principles is the cause of the greater portion of the separation which affects her.

In the government of a body there must be discipline — otherwise confusion is the result. But the discipline of our portion of the Church is absolutely nothing. The Church of England is —however we may disguise it—in reality so embarrassed by its subjugation to the State, that for the present it is powerless. A man may be ever so immoral and notoriously depraved in sin —a man may hold and propagate any heresy, however awful, and yet practically remain entitled to all the privileges of Church-membership, should he claim them. Men and women that are notoriously living in open mortal sin—fornicators, adulterers, and drunkards, are neither admonished nor excommunicated. The Church once a year expresses a *wish* that such persons should be punished in this world for the good of their souls, yet she never makes the slightest attempt to put her wish into execution ; consequently, when the bodies of such adulterers, fornicators, and drunkards are brought for burial — yes, even though they have died in their sins unrepenting, (with the proviso that they have not committed suicide,) claim and receive the Church's burial ; and, dreadful to think, the very same words are poured forth over their graves as would be used for the holiest and the purest saint among us.

The Bishops indeed, in theory, proclaim the "power of the keys," and some are found who set forth in speeches and sermons very high-flown sentiments about the Apostolical commission; and there is a great deal of writing and many pamphlets about not having connection with them who deny the Church's doctrines, and the like; but have we, in these latter days, witnessed any one *act* of the exercise of this power of the keys? There was not long ago a very signal opportunity for the exercise of this power—when a Bishop was uncanonically elected to a See. There were a great many signatures of names, and a great amount of paper opposition; but that Bishop, riding over the heads of the protestors, was borne in triumph by the power of the State into the Bishopric of Hereford. There was another opportunity still more lately, when a dreadful heresy arose on the great doctrines of Baptism, and one brave Bishop *did* write and speak, and in every way labour very hard to defend the discipline of the Church. And there was then also much said about excommunication —but how did it all end? Why the State took the matter into its own hands, and appointed learned Judges of the *Law* to try the question—men, who were themselves, in some instances, out of the very Communion which they judged. All of a sudden, a council of laymen assumed the gift of theological inspiration. Away they swept the poor Bishop, who in vain struggled against

them, with his spiritual denunciations; and away they hurried the delinquent Priest, and landed him safely in the living of Brampford Speke. And there both the failing Bishop and the wandering Priest still to this day (A.D. 1854) remain the teachers of the people; and though the Church sets forth her Bishops with claims virtually of spiritual authority derived from Him Who said, "My kingdom is not of this world"—though we claim descent from those to whom it was said for their glory, "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake"—still, nevertheless, with all the powers, with all the opportunity, and with all the urgent demands of the Church that she should speak her mind without respect of persons—*no one act has gone forth by which her discipline is maintained.*

Here then is *one* reason of the idea which fills the people's minds, that after all the "Chapel" is as good as the Church, and that between the Conventicle Preacher and the Parish Priest there is not so much real difference.

The other is its own necesary fruit—ignorance of what the Church means. "If the trumpet give an uncertain sound, who shall prepare himself for the battle." In many cases it gives no sound at all. Ask a common, ordinary, workingman, why he is an Independent? What he believes it being so? When the Independents

first began? and who first was their leader or originator?—Will he be able to tell you? Ask, on the other hand, one of the Church—one, who may sometimes, on a fine Sunday morning stray by chance into GOD'S House—ask him what he understands of this Article of the Apostles' Creed —"*I believe in the Holy Catholic Church;*" or in the Te Deum, "*The Holy Church throughout all the world doth acknowledge Thee*"—will he be able to answer you? Ask him *why* he prays in the Litany—"*From Heresy and Schism, good* LORD *deliver us;*" or on Good Friday he makes mention in the Collect—of "*Jews, Turks, Infidels, and heretics*"—will he be able to tell you? Ask him about the difference between the Anabaptist, who baptizes in a certain peculiar manner, and the Clergymen of the Catholic Church, who baptize in a different manner; yes, and suppose he actually is an Anabaptist, or, as some say, a Baptist, *himself*—still, will he be able to tell you? Or suppose some Methodist falls in your way, and you ask him what there is peculiar in his belief, so as to separate him and cut him off from the Old Parish Church—or if not anything peculiar in his belief—why he is what he is—will he be able to tell you?

In short, all through you will find my assertion, however unpalateable it may be—the truth. Men are in general by *accident* what they are, and not by principle; and that accident has its main foundation in want of knowledge.—They

cannot give "a reason for the faith that is in them." They are Separatists. They are of this "denomination," or of that "denomination;" go here, go there; sit under this Minister, or sit under that; follow this teacher, or follow that—simply because they have been led thither by a chance visit—a chance sermon—a chance word—or a chance good deed—which has won their hearts for the moment.

And here is the very point in which this paper comes to bear upon the question. Do I find fault with such as these? Do I cast them out of the communion of love? Far from it. They are indeed Separatists. They are indeed wandering sheep. They have indeed fallen into a pit, from which, may be, it will take some time, and require some patience, to extricate them. But it has been ignorantly done, and not wilfully. They have followed blindly in a beaten track; they have been hurried, without thought, into habits and ideas of religion which are difficult now for them to shake off. We are not too severely to judge them for this mote—seeing the beam that is in our own eye all the while; but we are to love them, and loving them, to teach them. We are not to cast them out, unless after long and unwearied teaching, they still obstinately refuse to hear. In their inability to understand, we are to help them. In their thirst after the living water, which is knowledge, we are to stand at the well, and draw the water for them. In their

ignorance of facts, and of history, we are to gather together and set before them the account of those things which most nearly concern them. So bringing light, we shall cast out darkness—so manifesting the Church in her integrity, and her true spiritual meaning and intention, we shall draw them, with GOD'S help, into the One fold yet once more. He that desires truth cometh to the light. There can only be one truth. Where *is* that truth? If it be not in the Church, then CHRIST'S gracious promise fails, and our faith is vain; but if it *be* in the Church, then we say to these wandering sheep—"*Hear* the Church."

Are you aware when the Presbyterians began their sect, and who was their founder?

What the Irvingites are, and how they first commenced, and what they teach?

What the Anabaptists or Baptists are, and how many sorts there are, and what they mean by their title?

When the Independents began their sect, and what are their tenets?

What the Methodists are, and how many different sorts of them there are, and how they spring out of each other, and in what respects they differ from the Church?

When the Quakers began, and what their faith is?

What the Plymouth Brethren are, and their peculiarities?

What the Swedenborgians are, and what they hold?

What the Mormonites are, and whence they came, and what they hold?

Concerning all these it is my purpose to teach you, one by one, out of

"The Old Church Porch."

There can be no harm in learning FACTS.

Presbyterianism.

CHAPTER I.

When I gave you a list of the Separatists who surround and mutilate the Church of our Blessed Redeemer, I placed at the head of them the Presbyterians—and I think I rightly placed them there, because the tenets which they hold are the source and fountain from which every other separation has flowed. Presbyterianism is the Womb out of which has issued from time to time that innumerable progeny of modern unbelief, scepticism, heresy, schism, and separation, which has injured and threatens to destroy the Church of Christ. Before then we enter upon any discussion of the various off-branching sects, we must be thoroughly masters of the idea and the meaning of that which is the Mother of them all—that, without which, they themselves would never have been called into being.

Presbyterianism is simply this—the government of a religious society without Bishops. Now looking through the list which I gave you;—the Independents—Anabaptists—Quakers—Methodists—Plymouth Brethren—Swedenborgians—Mormonites—(the Irvingites alone are to be ex-

cepted)—you will find that they all agree in this principle, that the office of a Bishop is not needed in the government of the Church. However they may differ among themselves in doctrine, or on methods of worship, or in discipline—on this common ground they stand aloof equally from the great Catholic teaching of the Church.

The great question then that we have to ask ourselves is this—Is it necessary for the constitution of a religious assembly, or for the formation of a body of Christian men joined together in the common faith, that they should be presided over, directed, and governed by a Bishop ?

If it *be* necessary—then the whole ground of separation is cut away from the feet of the Separatists of every denomination ;—but if it be not necessary, then, as far as discipline is concerned, the Separatists are justified in the position which they assume.

Let us try to put ourselves out of the field of dispute involved in this question, and look on calmly and dispassionately, not carried away by party-spirit or bitter unworthy jealousies ; but really, each and every one of us, see what there is to be said out of Holy Scripture and the History of the Church.

And first let us see what is put before us in the Holy Scripture. We must begin with our Blessed Lord Himself ;—we must observe what *His* manner of teaching was, and how *He* appointed the Ministers and Teachers of His Word. What-

ever was done by Him and His Apostles afterwards, must be our safest guide.

We find then Himself—One—The Head—Coming from His Father—God. We find next the appointment of Twelve. And these twelve specially chosen out of others. We find next the Seventy, and these Seventy again specially chosen out of others, and as it were, of an inferior order—but all invested with ministerial power. Now this One—the Head, is called by S. Peter (1 *Pet.* ii. 25) "the Shepherd and Bishop of our souls." We have no need to say anything of *Him*, because we all believe that He came forth from the Father, in His human nature, to teach and save the world—the Head over all from the beginning; the Head over all, even unto the end.—But was there any difference in the commissions which our Blessed Lord gave severally to the Twelve, and to the Seventy? At first, and all along His Life upon earth, there was no difference. See what is said by S. Mark (iii. 14): "He ordained Twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." And He named them Apostles—which means—"*men sent forth.*" Now see what is said by S. Luke about the Seventy. (*S. Luke* x. 1.) You will find that He sent them forth with the very same commission—namely, to preach, and to heal the sick, and to cast out devils.* Suppose then

* They seem also to have had a commission to baptize; as it is said that "Jesus made and baptized more disciples

that this had been all that our LORD had ever done or said in the appointment of teachers of His Word; and suppose that before He had said anything further, He had been taken away from the Earth, and had been no more seen — would any chance, indiscriminate person, have felt authorized to rise up and say—Now I shall go forth and preach—I shall go forth and baptize —I shall go forth and heal the sick—I shall go forth and cast out devils;—I mean any one except the Twelve and the Seventy? Surely no one would have presumed to take upon himself such an office. And why not? Simply because the LORD JESUS did not commission any one else so to do, but the Twelve and the Seventy? Consequently, if, as I just supposed, it had actually been the case that our LORD had departed from the earth without saying anything further than what He had said, as recorded by *S. Mark* iii. 14, *S. Luke* x. 1, and *S. John* iv. 1,— there would have been altogether a stop put to the foundation of that Church which He expressly came to institute. Nothing further could have taken place in the preaching of the Gospel to the nations. But some one will say—I do not at all

than John." (*S. John* iv. 1.) And yet it is said in the next verse, that "JESUS Himself baptized not, but His disciples." Of course, we infer that the disciples did it for Him, in His name and by His commission; He representing *Himself* as doing it by *their act*. But even this was not the baptism of the HOLY GHOST, for that baptism was not committed until after the Resurrection, (as subsequently mentioned) to the Eleven, at *S. Matt.* xxviii. 19.

see this; for why could not the Twelve or the Seventy before they died have appointed some others to succeed them as teachers of the Word, and so have saved the world from destruction?—Why could they not? Simply because our Blessed LORD *had never told them so to do*. Observe carefully what His commission was to them:—to preach—to heal the sick—cast out devils—and, in a certain manner, to baptize;—but nothing more. He did not tell them to send *others* to do the like. He only gave them a commission to do it *themselves*. He did not entrust them with power to baptize with the baptism of the HOLY SPIRIT—not even *them*, much less to commission *others* so to do. And yet He was not all forgetful of the need which the world had of teachers. By no means. He was quite aware that multitudes were at that moment perishing all around for want of teachers; for He said to the Seventy—"The harvest truly is great, but the labourers are few. Pray ye that the Lord of the harvest will send forth labourers into His harvest." You observe—The commission is to *pray*—nothing more. They are not to send the labourers; they are not to judge who the labourers are to be;—no,—it is not without signification said, "*The Lord* will send forth the labourers"—not *you*. Therefore, as I said before, had the LORD departed from the earth without any further commission than that first given to the Twelve and the Seventy, the Church had ceased.

But now let us advance a little forward. Our LORD had left the earth as I just supposed. He had departed from the sight of men, and was buried in the tomb—then rose again. There were many days in which the Church seems actually to have been lost in the way I said. The LORD JESUS was forty days upon the earth—but only occasionally visible, and yet there was no preparation made. At last came the Ascension; and then, just before that last and glorious fulfilment of prophecy—He called the Apostles before Him, now reduced to eleven, and that power which was before wanting He now imparted.—But observe, *not to the Seventy*, but only to the Eleven.—He now, for the first time, makes a distinction between the two orders of His ministers. The Seventy He leaves as they were before, with commission to baptize, to preach, and to heal; but to the Eleven He graciously said, as He had never said before—"*As my* FATHER *hath sent Me, so send I you;*" and when He had said this, He breathed on them, and said unto them, "Receive ye the HOLY GHOST: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—Now what is the meaning of *this* commission, as different from the preceding—"As My FATHER hath sent Me, so send I you?" Why—as My FATHER hath sent Me with authority to appoint my Apostles and Ministers, so now I send you; and the same authority that I have

from Him to appoint *you*, you yourselves now have to appoint others. And then there is added in S. Matthew this remarkable intimation: "Lo! I am with you always, even unto the end of the world:"—that is to say, This commission to appoint others to succeed you in preaching My Word and administering My Sacraments—which I now give you, is perpetual. It is to be handed down for ever, even unto the end of the world.

Well then, as we find that neither the Apostles nor the Seventy *before* this second commission presumed to send forth, ordain, or appoint other teachers—so we find that *after* this second commission they did. Not the Seventy. No; not the Seventy—(and here is the remarkable distinction—for the Seventy never had this second commission); not the Seventy, but only the Eleven. First of all—expressly moved and directed by the Holy Ghost, they appointed and elected by lots, Matthias, and he was numbered with the Eleven. Secondly, when the Church needed further help, and that of a lower kind, in the ministrations needed for the poor—the Apostles—not the Seventy, but the Apostles, laid their hands (the sign of Ordination) on seven holy men, who became the commencement of a new order—the order of *Deacons*. And thus there arose, for the first time, three distinct orders of the ministry; (1) Apostles; (2) the Seventy, who might be called Elders: and (3) the Deacons. And then we find additions made,

from time to time, to the Seventy, as they were needed in the Churches; as for instance in *Acts* xiv. 23, (Paul and Barnabas having been added to the Apostleship,) they appointed and "ordained Elders in every Church."

But time goes on. The Apostles must sooner or later die and pass away from the earth. It is true they had exercised *some* of their commission in ordaining Deacons, and in ordaining Elders—but still if they should not ordain some particular persons with power to appoint others after them, the Church would cease with their own lives, and all their ordaining of Elders or Deacons, would be of no use; for these Elders or Deacons, had by virtue of those offices, as such, (as we saw in the case of the Seventy,) no such power.

Now, *did* the Apostles anticipate and provide against this? Let us look to the Epistles of S. Paul to Timothy and Titus. And here let us note that there is sometimes a confusion between the use of the word Bishop and Elder in these Epistles. In the first Epistle to Timothy, we find mention made of Bishops and Deacons. Here the word Bishop represents the same as an Elder; and the Apostle is giving directions concerning the two orders of the ministry which were inferior to his own. At that time then there were three orders evidently before the Church—Apostles, Bishops or Elders (the same thing), and Deacons. But then there were to be

two *kinds* of these Bishops or Elders: one with power only to baptize, administer the Sacraments, preach, and heal the sick, as the original Seventy; and another kind whom now the Apostle was forced to appoint with higher powers than the others—namely, with power to *ordain*.

Now this higher kind of Elder or Bishop, we find in the person of Timothy himself, and in Titus—for on reading carefully through the Epistles addressed to them, we cannot but observe how much of this very authority of government and ordaining is committed to them which is not committed to others. For instance, Timothy is commanded by the Apostle to "*charge*" some of the teachers at Ephesus; (1 *Tim.* i. 4); to select persons for ordination; (i. 1—7, and i. 8—13); to pay particular regard to the Elders who rule well; (v. 17); not to receive carelessly accusations against Elders; (v. 19); to be cautious in ordaining, or *laying on of hands;* (v. 22); to look out carefully for faithful men to whom he might commit the office of a Bishop, and so hand it down from one generation to another, fulfilling our LORD'S words, that He would be with the Church even unto the end of the world. (2 *Tim.* ii. 2.)

The very same things we observe in the Epistle to Titus. "For this *cause* left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every

city as I had appointed thee." (*Titus* 1. 5). And then he continues, at the 7th verse, stating the character of these persons whom he should ordain :—"for a Bishop (or Elder) must be blameless," &c. &c.

Putting all this together, we at once perceive that the very thing that was needed was now supplied ; *i.e.*, that there were certain persons to whom the Apostles *had* committed, by virtue of their own commission—power to ordain, and so continue a succession of the Ministry. Surely there cannot be anything more evident. It was not to all the presbytery, *as* a presbytery—but it was to certain persons out of the presbytery, chosen for that purpose, as Timothy and Titus were, to whom further powers were committed ; as before those very powers had been committed to the Apostles themselves from JESUS CHRIST. And what were these powers ? Powers of government, and powers of ordaining—powers of judging, and powers of excommunicating—powers, in fact, of presiding over the flock. *All* were pastors, but these chosen men were Chief Pastors —all were Elders or Priests, but these were Chief Elders or Chief Priests.

Thus we see that in the time of S. Paul, of Timothy, and of Titus, there must have been three orders of Ministers in the Church. They would stand in a tabular form in this way :—

I. Apostles.

II. Presbyters, or Priests — (called also sometimes Elders, and sometimes Bishops.)

A. Some ordained with power of governing and ordaining others.

B. Some ordained with only the ordinary powers of preaching &c., but *not* with the power of governing or ordaining others.

III. Deacons.

Time still went on. The Apostles sent forth into all the countries of the known world, had perished, and were no more. S. Peter and S. Paul were martyred at Rome. S. John, the very last, died in his old age in peace, and in him all had passed away. Then, of course, that first order, the Apostles, as stated above, ceased, and there were in reality only two orders of the Ministry remaining. And here it is that the unwillingness to recognise the Episcopal office takes its rise; and here it is that there is required the nicest care and scrutiny in adopting or rejecting the threefold order of the Church, which was to be henceforth maintained. Look at the Table above. The question is,—Is there any difference in the commission given to A and given to B? It all turns upon this. Were there,

or were there not, some, Presbyters, Elders, or Bishops—no matter what we call them for the moment—under Class II., marked A, who had a higher commission than those marked B?

For the answering this question, consider further the *Acts* xx. 17. S. Paul sends for the Elders of Ephesus to meet him at Miletus, and he says to them—"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers*, to feed the Church of God, which He hath purchased with His own Blood. [The word Overseers is Bishops in the original.] Now had these Overseers, or Bishops, or Elders—these men, no matter what we call them—had they any authority to ordain or govern, as in the class A? Evidently not; for if so, why did S. Paul, as an Apostle, find occasion to place Timothy over them as their chief pastor, and governor, and judge, as he did? (See the *Epistle to Timothy*.) What need had the Apostle to tell Timothy to be careful about "laying on of hands," if these other "Overseers of the flock" had the same power already? In the same way at Crete—S. Paul had ordained Elders at Crete. What need had he to send Titus there, to "set things in order," and to "ordain Elders in every city," if the Elders already there had themselves that power?

But moreover, this difference between A and B

(look to the Table above) is marked very significantly in many cases by the title of "Messenger" or "Angel," and sometimes by the very word "Apostle," which means the same thing. And thereby we learn, in point of fact, that the distinction was maintained and understood as a point of discipline in the early Churches. In our translation of the Greek original, this is not made so prominent as it might have been; and so those who are ignorant of the Greek language lose the value of this teaching. For instance. Take the case of *Epaphroditus*, of whom we read in *Philipp.* ii. 25. He is called in our translation "Messenger," but the word is "Apostle." He was, no doubt, one of the order A, selected as the Apostle, or, as we should now say, Bishop, of the Church of the Philippians. Again look to 2 *Cor.* viii. 23. S. Paul calls some of his brethren "Messengers"—but the word is *Apostles* of the Churches. Look also to S. John, (*Rev.* 1. 20,) and then read of these men who must have been of the class whom I designate by A—*Angels* or Apostles (the same thing) of the Churches of Asia.

Some one may suggest a question as to the discontinuance of the title of Angel, or Apostle, and ask how it was that the word "Bishop," which was originally nothing more than an Elder —an "Overseer of the flock"—came to be substituted. It probably was out of humility. When those holy men who had in their own

persons received the grace of the Apostleship from the Lord Jesus; together with Matthias, Barnabas, and Paul:—when they all had died away, it seemed as though it were presumptuous to allow that holy title to be given to any others. It was certainly used, as I have just shown, accidentally—but not upon a system. Indeed, all the titles seem to have been more or less confused. But we have not so much to do with the titles, as with the office. Let us not contend about words, but embrace things. What does the title matter, so long as we keep in mind what we mean by it;—namely that there are some men, commissioned by the Lord Jesus Christ, through His Apostles, to preach, and administer the Sacraments, and nothing more; while there are other men to whom is superadded the power of ordaining and governing? That, after all, is the essence of the difficulty. Now it does, in point of fact, appear, that the title of Angel or Apostle did gradually cease; while the title of Bishop, as the ordaining ruler in the Church, gradually took its place. Such is the historical fact.

The class marked in my Table above by A, came more prominently forward under the title of Bishops, leaving the title of Priest or Elder for the class marked B, and so ever after in the Church it has been said that there are three orders in the Ministry.

I. Bishops. Taking the place of the Apostles, for governing the Church, (formerly classed A).

II. Priests. Those who were formerly classed B.

III. Deacons. (As before.)

And inasmuch as these men, called thenceforward Bishops, had succeeded into that peculiar office of ordaining others, as the Apostles had received it from our LORD, they were called Successors of the Apostles. And from that time to the present, all persons who desire and feel moved by the HOLY GHOST to take upon themselves any holy office in the Church, must needs derive their authority externally through these men, and for this simple reason, that no other than these men, and those who from age to age have derived authority from them, have power to confer it. "No man taketh this honour unto himself, but he that is called of GOD, *as was Aaron*" (*Heb.* v. 4); that is by the external ordinances of GOD'S appointment. Where are we to look for these ordinances? In His Church. How are we to look for them? By studying His Word, and deducing the facts of history out of them, as we have just now done.

Presbyters of the class B—mere common Presbyters, without their corresponding higher order of class A, that is *ordinary* Presbyters or Bishops,

never could constitute a Church;—and for two reasons:—first, because they would be powerless to carry on the succession of the Ministry; and secondly, because they would be, in the highest degree, presumptuous before God, in daring to take upon themselves an office of the Holy Ghost, which office the Holy Ghost had never conferred upon them.

Trace the Church on from age to age. Trace it in any quarter of the globe, from century to century. Such an idea as a Church without Bishops never entered into the imagination of men. The Bishop was the centre of unity—the fountain of authority—the seat of judgment. All gathered round the Bishop. Each city round its own. Each country with many Bishops round its chief Bishop, and all around the chief of chief Bishops—even the Lord Jesus Christ. The fathers of the Church in the Apostolic ages are full of the most beautiful illustrations, and the most eloquent appeals to the hearts of men, never to desert the Bishop—for deserting the Bishop was deserting the Church.

S. Ignatius was the friend of S. Peter and S. John, and was Bishop of Antioch at the very commencement of the Church in the first century. Hear what he says—"It is fitting you should by all means glorify Jesus Christ, who hath glorified you, that by a uniform obedience ye may be perfectly joined together in the same mind and in the same judgment, and may all speak the

same thing, and that being subject to your Bishop and his Presbytery, ye may be sanctified in all things." (*Ep. to the Ephesians.*) Observe how he makes mention of the Presbytery, and over the Presbytery the Bishop, and in the obedience to both together as one, the unity of the Church. And again he goes on in the same strain in a passage closely following:—"Wherefore it becomes you to concur in the mind of your Bishop, as also ye do. For your famous Presbytery, worthy of GOD, is knit as closely to its Bishop as strings to a harp. . . . Whomsoever the Master of the House sendeth to His own household, we ought so to receive as we would Him that sent him. It is plain then that ye ought to look to the Bishop even as to the LORD Himself." And again, in the same strain, distinctly marking the three orders of the Ministry:—"My soul for the soul of them who are in subjection to the Bishops, and Presbyters, and Deacons, and may my portion be with them in the LORD." (*Epistle to Polycarp.*) And again—"Follow the Bishop, all of you even as JESUS CHRIST the Father, and the body of Presbyters as the Apostles; respect the Deacons as the commandment of GOD. Let no one do anything pertaining to the Church apart from the Bishop. Let that be esteemed as the sure Eucharist, which is either under the Bishop, or those to whom he may commit it. Where the Bishop is, there let the body of believers be; even as where CHRIST JESUS is, there is the Catholic

Church." (On His way to martyrdom—*Epistle to the Church at Smyrna.*)

Here is a description, certainly as full as we could need it, of the actual working of the Church with the three orders—combined and united together with the laity in the one great Body of CHRIST.

And so, on and on we trace the Church. Every See has its list of Bishops. Many to this day are still preserved. We can trace down from S. Peter, in his Bishopric of Rome, every single Bishop that has sat upon that throne even to the present Pope; and from S. Augustine, we can trace every Bishop that has presided over our Metropolitan See of Canterbury. Yes! every name is preserved—the identity and reality of the chain is positive and definite and unbroken. Until the time of what is called the *Reformation*, there never was heard of, or imagined to be, any community of Christians not governed by a Bishop. It was not until Luther began in Germany, and Calvin in Geneva, and John Knox in Scotland—that is, in the beginning of the sixteenth century, that Presbyterianism was ever heard of. Now, could we think it possible that our Blessed LORD JESUS CHRIST would have promised to be with His Church even unto the end of the world,—would have sent forth His Apostles to begin that Church,—would have sent the HOLY GHOST to bless, enlighten, and direct that Church, —would have sealed the faith of that Church in

every quarter of the world by the blood of His martyrs,—would have testified His Presence in that Church by many wonderful miracles from time to time,—would have thus continued, maintained, and extended that Church throughout the whole world—for *fifteen hundred years*—and yet withal have suffered the government, the discipline, and the order of the Church throughout this time to have been in error! Was it reserved for Luther, Calvin, and John Knox, to guide the world to truth; and show, *for the first time after the lapse of fifteen centuries*, that *they* were the true Apostles of the earth? Why this very simple fact, if we were to set aside all that I have said out of the Holy Word of God, would be sufficient to drive the idea of Presbyterianism out of the heart, as well as out of the mind of every true Christian.

CHAPTER II.

There was a river—a blessed and gladdening river, which was sent forth of God to water the garden in which our first parents dwelt. Though it was sent forth in four streams, yet it came from one head—and was one river. This may represent The Church. She is a river coming forth from her One Head, which is Jesus Christ, and flowing from that One Head over the whole nations of the earth.

But what if this river were to burst its banks?

—for the nature of a river is to keep its waters within a channel. What if this river were to overflow or burst through the embankment set up for its boundary? The rush of the waters would be terrific indeed. Instead of one continual, combined, fertilizing stream—it would wander from its bed, hither and thither on every side;—it would deluge the whole plain, and carry away all the works both of GOD and man. Corn-field and pasture, meadow land and forest glade—seed-time and harvest—all would alike perish and come to nought. The out-rushing water would vent itself as accident would permit. Here it would run, and there it would run, no longer keeping the same channel; and when its first fury was spent, it would settle down you know not where, filling up ditches and lakes, and making stagnant pools, and at length it would terminate its reckless career in the marshes of some distant valley.

Now what are these banks and barriers that are needed to keep within her bounds the river of *The Church?* They are those holy, apostolic ministrations, which the LORD JESUS instituted and commanded for her government. Once burst through or break over the barrier of the Episcopal office, and you have Presbyterianism. Once suffer Presbyterianism to rush away from the channel whereby GOD'S river was meant to be conveyed for the fertilizing of the nations of the earth, and then you have the Waters of Con-

fusion pouring themselves forth without control. They run up—they run down—they make a little wandering stream here, another there; but they have no longer any continuity, or binding together. They become a muddy pool, or a stagnant slough, or a foul morass, from whence issues ever after the "pestilence" of schism "that walketh in darkness."

Yes:—Presbyterianism has done this very thing. It made its beginning by bursting the banks of Holy Church in the person of Martin Luther. Luther was a great man, and had many noble qualities. He had reason for much that he did, in resisting abuses and purifying foul blemishes that polluted the Church. He was persecuted and provoked. He was unjustly treated and unfairly maligned; and provocation it was, perhaps, that drove him inadvertently to that which he had not really in his heart to do. But, still, howsoever it was, the first who burst through the guarding banks of God's River, and caused the waters of Rebellion to overflow, was Martin Luther.—Others there might have been before him who manifested symptoms of discontent; but he first before the whole world, and on a system, set forth the notion that there could be a religious community outside the pale of the Church. You may date the complete settlement of the system of the Lutherans—those first great Dissenters and Separatists—at the year 1530, when they first made their Confession of Faith.

They did not in reality, as at first constituted, differ materially from the Church. There was indeed, no great doctrine, but that might have been adjusted with patience, and with charity, so as to combine with the Catholic Faith;—but, just as ever happens where self-will and impetuosity of spirit carry away the minds of men, so it was here; and that which began in a dispute about mere accidental abuses, ended in a schism, which to this day poisons more than half of Germany.

Most persons imagine that the Lutheran Community agrees in doctrine with the English Church, and that a common Protestantism pervades both. Never was so mistaken an idea. In many things the English Church is much more in harmony with Rome, especially as to the public offices; while in other things the Lutheran Community far more approximates to Rome than the English Church. The following is the order of Service in the Lutheran form, which I witnessed myself at Nuremburg, in the year 1851:—

1. The congregation commences the Service by singing a few verses of one of their hymns. 2. The "Geistliche," *i.e.* the Minister, reads the Epistle of the Day at the lectern, after having said, "In the Name of the Father, of the Son, and of the Holy Ghost, Amen!" After reading the Epistle, he prays that God may continue to

preserve His Holy Word to the Church, and then retires. 3. The congregation continues to sing the hymn begun before. 4. The "Geistliche" ascends the pulpit during the singing of the last verse—prays either extempore, or after a liturgical form;—reads the Gospel, and, after having again said, "In the Name," &c., preaches,—and concludes with a prayer, which is usually read. On some days he reads the Litany. 5. He publishes the names of such persons as are about to enter into holy matrimony—prays for them; —the names of those who are dangerously ill, and prays for them;—the names of such as have died, and prays that GOD may keep their bodies and souls. He repeats the LORD'S prayer, during which the bells are tolled, and closes with the Apostolical Benediction. 6. The congregation sings again; while—7. The "Geistliche" advances to the altar, to which, or to the crucifix above, he bows,—usually making the sign of the cross—then turns to the congregation, reads or chaunts another prayer, and making again the sign of the cross, pronounces the Levitical Benediction.

You observe how much there is here which Protestants in England would at once repudiate, and stigmatize as Popish. In this very place, where I witnessed the Service just described, I saw shrines, and images of the Saints, and of the Blessed Virgin, and a representation of the

Holy Trinity, which, would in ordinary cases, shock the mind of a Presbyterian. Yet this was, and is, Lutheran Protestantism.

But observe how when the waters are out, there is no gathering them in again. About ten years after the schism of Luther, there arose, in a different part of the world, but in consequence of, and flowing out of the first breaking down of the barrier, another great schism—that of JOHN CALVIN. This great schismatic principally taught in Geneva. He was a man of great parts, and indefatigable industry, but of a most cruel and vindictive spirit. After many vicissitudes, he settled his form of religious government about the year 1541, and, when once he was established in authority, there issued from his pen as stern and as inflexible censures of excommunication against those who differed from him as any that the Church of Rome, in her bitterest severity, has ever maintained. Persecution is pleaded as a sinful exercise of power, when it is *against* us—and John Calvin so pleaded it; but where could be a more cruel and vindictive oppression of liberty than that which he himself exercised when the power came to his hand.

The Calvinists, who from him became the second sort of Presbyterians, differ materially from the Lutherans. They are great advocates for the absoluteness of GOD'S decrees, and hold that Election and Reprobation depend on the mere will of GOD, without any regard to the

merit, or demerit of mankind—that He affords to the *elect* an irremissible grace, a faith which they cannot lose, which takes away the freedom of will, and necessitates all their actions to virtue. They believe that God *foreknew* a determinate number, whom He pitched upon to be the persons in whom He would manifest His glory; that having thus foreknown them, He *predestinated* them to be holy; in order to which He gives them an *irresistible grace*, which makes it impossible for them to be otherwise.

Owing to this division, it came to pass that the Lutherans were exclusively called "Protestants," while the Calvinists were called "The Reformed:" —and they took their stand against each other with as much bitterness as they both separately did against the Catholics.

But lo! out of the two came a third!—for Calvin's doctrines were soon disputed and gainsaid by many, and especially by Arminius, a celebrated Professor of the University of Leyden. The Arminians held, that God creates men free, and will deal with them according to the use they make of their liberty: that, foreseeing how every one will use it, He does therefore decree all things that concern them in this life, together with their salvation or damnation in the next: that Christ died for all men: that sufficient assistance is given to every man; and that every one being left to his own option, whether he will make a proper use of it or no, his salvation or damnation

is to be imputed only to himself. In defence of this opinion, they alleged in the first place, the Divine attributes: they contended that the justice of God will not permit Him to punish men for crimes they cannot avoid, which must be the case upon the Calvinist scheme of predestination.—Secondly, they argued from the freedom of man's will, which the doctrine of irresistible grace absolutely overthrows. All the passages in the New Testament concerning the election, foreknowledge, and predestination of God, relate, in their opinion, not to particular persons, but to God's design of calling the Gentile world to the knowledge of Messias. In like manner *reprobation*, in Scripture, has no relation, they think, to any absolute decree concerning man's damnation, but only to such actions of men, as cannot but be *disapproved* by God.

Thus it was that all these Presbyterians—Luther, Calvin, Arminius—all Presbyterians—one after the other came pouring forth their contradictory opinions. Forsaking the Catholic Church, they soon forsook each other, and the evil poison spread far and wide. In Germany, Switzerland, and Holland, private parties and individual men taught their own doctrines in their own way; and the Church—the Mother of all, was forgotten and repudiated.

I merely give you the principal and leading points of the Presbyterian schism. I might also add many other minor disputes within these

greater disputes. For instance, Carlostadt, Zuinglius, Melancthon, were all maintainers of differences from Luther and Calvin, principally on the subject of the Holy Eucharist; and endless confusion arose from the contradicting variety of their opinions,—but as these men never gave their names to sects, I pass them by and approach that which will be more interesting to us, as nearer home. I mean that great leader of heresy and schism who first introduced the doctrines of Calvin into our own country. This was JOHN KNOX. He received the principles of his creed from Calvin, at Geneva, where he lived for a short time, about the year 1556. Thence he returned to Scotland, and in the year 1558 commenced an open demonstration of his opinions, in a violent attack against Mary Queen of Scots. Thence advancing in popular favour by the stern eloquence of his preaching, and the courage and perseverance with which he met and overcame all opposition, he persuaded the greater portion of his countrymen to cast off the Church, and embrace the Presbyterian system of Geneva. This was in the year 1561. His enmity was equally against the Church of England as against the Church of Rome. It was not so much doctrine, as discipline, that he inveighed against. It was Prelacy—the Episcopal Office, and that which depended on it, that he hated and denounced; and in 1575, Andrew Melville arriving in Edinburgh from Geneva, he proclaimed the

novel principle of "The Unlawfulness of Episcopacy." In the great Rebellion against Charles I., great numbers of the people united themselves in what they called the "Solemn League and Covenant." By this they doomed every Bishop of the land to death, and from that period down to the present, Presbyterianism, as defined by John Knox and his descendants, has remained the Established Religion of Scotland. It has its regular government and officers; its assemblies and ordinations;—but its tenets are those of Calvin in the main, and its principles, Erastian. Its form of worship is exceedingly simple—so simple as to *our* notions to be bald and meagre. The Service is begun something like the Lutheran, by the singing of a psalm, previously announced and read aloud by the Minister. Then a prayer is offered, then a chapter is generally read from the Old or New Testament, and a smaller portion of a psalm sung. These preliminaries over, a discourse is addressed to the people assembled, which having been followed by prayer and praise, as before, the Service is closed by the Minister pronouncing with extended hands the Apostolic Benediction. There is no altar, no Liturgy, no organ, no instrumental music of any kind—no ceremonies of human invention to engage the senses or imagination: every part of the Service seems to have been ordered as with a jealous anxiety to prevent the devotional feelings of the heart from being reached through any other

medium than the understanding. But alas, it too frequently stops at the understanding, and fails at reaching the heart altogether. Conceive of the dead—of our dearest and most beloved, that they are laid in the cold earth without a single voice of prayer or expressed hope in the resurrection.—Conceive of marriage—the holiest and most beautiful type of the Church—the very Spouse of CHRIST, and so called by S. Paul—that it loses every symptom of its sacramental character, and becomes a mere civil contract. Conceive of the two Blessed Sacraments of our LORD, that they are performed as mere memorials or admissions into faith, without a font, without an altar, without any sort of service or ceremony to typify the truths which they teach, or the graces which they convey. We may, indeed, give up the glory of the *understanding* to the Presbyterians—but we may doubt concerning the teaching of the *heart*. Metaphysicians they may be, and full of intellect they are; but give us rather for the poor ones in CHRIST—the babes and little ones—the glowing ardour of a devotional *heart*, and the warm-speaking voice of the old Church of our forefathers in the faith.

But Presbyterianism! How we find it now prevailing in many parts of Europe, Germany, Switzerland, Holland, and Scotland. Did it ever prevail in England itself—our own native England? For a time, indeed, it was forced upon the soil—forced under the terror of the

bayonet and the sword. "The Solemn League and Covenant"—the rebellion against King Charles I.—the civil war terminating in the murder of the king, did set forth Presbyterianism in our own land—but though planted in the soil it never took root, as in Scotland; and happily for us all, the ancient bishoprics and parishes soon reverted, after the Restoration, to their rightful occupants.

The Rebellion, however, and the Commonwealth succeeding it, did indeed leave seeds of sorrow behind them. They left among us a twin-sister of Presbyterianism, of which I shall have to speak in another paper—that sister being, under the principle of "*Congregationalism*,"—the mother of all the sects and schisms now prevailing among ourselves; but the Presbyterianism of Luther or of Calvin never took root in our native country, nor does it exist at present, except as accidentally belonging to the Establishment of Scotland.

So far, then, we have proceeded in our little history. We have traced the three great divisions of Presbyterianism as they grew from Luther, Calvin, and Arminius, to John Knox.—Now you will be ready to ask,—Did it stop there? Is Presbyterianism and the form of religious government established in Scotland by John Knox in the sixteenth century, the same as it was in its original foundation? Is it whole and undivided in itself, or has it fulfilled the destiny of all

schism in paving a way for itself, hither and thither? It has indeed fulfilled the destiny of schism. It has parted away from itself in all directions. Let us recount some of the heads of it.

In the first place, under the title of,

I. The Cameronians,

we find a schism, growing out of the original schism, almost at its very root.—These people are called sometimes Cameronians, from Richard Cameron, a celebrated field-preacher, who exercised his ministry in the mountains and moors of his native country, refusing to accept the indulgence granted by Charles II. They are also called sometimes "*The Old Dissenters*," and sometimes also, "*The Reformed Presbyterian Church*." The schism took place immediately after the Revolution of 1688. It consisted of a party who thought that the preceding ecclesiastical and civil Reformation had been unjustly dealt with, and looked with abhorrence on the idea of Supremacy being attached to the Crown and Prelacy restored to the Church. They did not seem to differ materially either in doctrine, or in practices of worship from the general Establishment, but only imbibed with a deeper abhorrence of Catholicity, a more ardent love of perfect religious liberty. Those who suffered in the persecutions preceding the Revolution, they regarded as martyrs; and they could not renounce as unlawful the former national "League and Cove-

nant" by which Prelacy had been abjured. Therefore to their principles, as covenanted before the Revolution, they stedfastly adhered—and refused to join in the form of Presbyterianism established. This schism was never of any great numerical importance, and is considered at present to be dying out. They number no more than thirty-seven Ministers.

II. The Secession Church.

In the year 1732, or thereabouts, Mr. Erskine and four other Ministers of the Established Religion created a schism, by refusing to obey the decrees of the General Assembly, and exactly on the same ground as John Knox had rebelled against the constituted authority of *his* Church, so did they claim the privilege of following his example, and rebelled against *their* Church, and their schism was called "*The Secession Church.*" Its main principle seems to have originated in a complaint of the tyranny as well as the inefficiency of the Establishment, and of its neglect and apathy in the ministrations of the Gospel.—But behold again.—Out of this *Secession Church* there very shortly arose a fresh schism—which went under the name of,

III. The Burghers and Anti-Burghers.

A controversy grew up about the propriety of a certain oath which was required to be sworn by the burgesses of Edinburgh, Glasgow, and Perth. He who swore it, pledged himself "to profess

and allow the true religion presently professed within this realm, and authorised by the laws thereof." Some held, naturally, that swearing such an oath was a virtual approval of the Established Church with all its corruptions, for to the men who framed the oath, the religion presently professed "was the religion by law established;" others maintained that the oath only referred to the true religion as *professed*, but did not imply any approval of the mode of its settlement. The oath was bad in every sense, for it made citizenship depend upon saintship, and associated the bribe of civil right with religious profession. After long and unhallowed wrangling, and not a little ecclesiastical thunder, the sharp contention ended in a separation in 1747. The party who disapproved of the religious clause in the oath, were named the General Associate Synod, and vulgarly called *the Anti-Burghers;*—while the other division kept the title of Apostolic Synod, and were commonly designated as *the Burghers.* —Both divisions continued for many years their schemes and plans of public worship in separate communities.

We must now pass on to,

IV. The Relief Church.

Mr. Thomas Gillespie was born in the year 1708, and was a leading Minister of the Presbyterians about the year 1752. He had conscientious scruples about the Confession of Faith

required to be subscribed by Ministers of the Presbyterian community—particularly that part of it which regarded the union of the spiritual government of CHRIST with the civil government of the State. He could not endure the interference of the Magistrate in things spiritual, but contended for perfect and unfettered religious liberty. Hence, as it is peculiarly said, (so thoroughly distinctive of the principles of schism,) "*with a soul yearning for the brotherhood of the Saints, he was constrained to set up his tabernacle alone.*" But he was not left long alone, for other seceding spirits seem to have grown up simultaneously, specially Mr. Thomas Collier, and Mr. Thomas Boston—and these three, after the usual troubles of Synods and Courts—having received a call from their congregations, openly set forth their secession from the general body under the name of "*The Relief Church*," and for a long period, with many accessions, maintained a flourishing community. It is fair to add, that these various disagreeing elements did afterwards combine, and were reconciled to each other under the new title of,

V. THE UNITED PRESBYTERIAN CHURCH.

And under this title they still exist, and flourish to a great extent throughout Scotland at this day. But further still! Yes, further still—There is another religious body which has sprung up in these latter years, under the head of,

VI. The Morisonians.

Mr. James Morison, in the year 1841, was attached to the "United Associate, or Secession Church, assembling in Kilmarnock." He wrote and preached the doctrine that "Salvation was *possible* for every man before faith, but *certain* after faith." For this he was summoned before the Presbytery, and accused of erroneous teaching on the subjects of the Atonement, and of Election, and of Original Sin. Three other Ministers joined him in his teaching, and they were all condemned and "cast out." The great matter was, that he opposed the peculiar Calvinistic doctrine of the general religious bodies all through Scotland, and was therefore subject to their vituperations on all sides.—Shortly afterwards other Ministers were added, and they were quickly followed by their several congregations. Others of different sects—specially the Independents, quitted their own congregations, and joined the schism; and they have now a very flourishing community, and are generally known by the title of their founder, and called Morisonians.—It would be superfluous here to enter into arguments about their doctrine, or to set forth the curious way in which, with great form, they appealed to their Synods, and then deliberately disobeyed them; their many dissents with this Church assembling here, and that Church assembling there;—their intricate confusion in points of mere metaphysical subtilty, which are beyond the

power of men to unravel or to explain;—all this would be as superfluous as it would be endless. All we deal with is, the remarkable fact of the continued and reiterated disagreement, and discord and secession, which hardly any twenty years does not bring to light in the history of the religion of Scotland.

Any twenty years!—I ought rather to say, any five years—for as we see in the year 1840 this schism of the Morisonians, so in 1843 there arose the greatest of all the schisms that have ever disturbed that country—the schism of what is now called,

VII. The Free Church.

There had been a long contest between the civil functions: *i.e.*, between the Crown, as head of the religion of Scotland, and the spiritual functions of the Establishment. The Civil Courts had set aside the sentences of the Church Courts in matters appertaining to the spiritual duties of the Ministry; and, therefore, in the General Assembly held in Edinburgh in May, 1843, a certain portion of the Ministers of the Established Presbyterian religion made a solemn protest against this, as they called it, unjust usurpation of power. After reading a long protest, or manifesto, setting forth the reasons by which they were bound in conscience, and for the sake of religious liberty, to disobey the usual Civil Courts, and the authority of the Crown

therein exercised — the Moderator of the Assembly and other members who combined with him, withdrew in a body to another place of meeting, and were constituted afresh under the title of "*The Free Church of Scotland.*" This Free Church did not originate anything new either in articles of faith, or in rules of discipline, but maintained everything as it had been previously constituted. They held themselves, though dis-established, the true National Church of the Reformation. They abandoned nothing old, but their endowments; and they adopted nothing new, but places of worship for their followers. Nearly five hundred Ministers of the Establishment freely sacrificed their incomes, their houses, and the respectable position which they held in society, and went forth into the world, not knowing whither they went. And this for conscience sake—not conceiving it according to the law of GOD that any Civil Ruler should be head of the spiritual kingdom of the LORD JESUS CHRIST, in such a manner as now the Queen claimed to be. Whether mistaken or not—whether the grounds of their separation were justifiable or not—still this mere fact of forsaking all for CHRIST—proves both the intensity of the feeling with which they were actuated, and the sincerity with which they desired to serve GOD.

And now but one more schism remains. One more, and then we conclude our history of Presbyterianism. It is that of,

VIII. Irvingism.

But of this schism I do not intend *now* to speak at large, intending to reserve it for a separate paper. I am compelled, however, to classify it in order, under Presbyterianism, because of its founder *Edward Irving*, who was a Minister of the Established Presbyterian Religion of Scotland. Its claims, however, are so different from those of the other sects—its specious appearance in cultivating the arts of embellishment and decoration both in the Services and House of God, the very opposites of Presbyterianism—its vaunting claims in setting forth Catholicity for its object, while in reality it fosters dissent—its extraordinary, if not blasphemous assertion of the possession of miraculous gifts of the Spirit—its strange infatuation in imitating the authority and assuming the office of the very Apostles—above all, its unaccountable inconsistency in maintaining with one hand a union with the Catholic Church even in the Blessed Sacraments while with the other, it builds separate Conventicles, and rears altar (so called) against altar.—All these features place it far above the common histories of ordinary schism, and claim for it especial notice.—But for the present we pause.

And surely this is now enough. Is it not true as I said—once break the barriers of God's ever-flowing river, kept safe and guarded by the Episcopal Order descending from the Apostles—once break that barrier—and whither will the waters flow?

Irvingism.

It seems a just retribution, and one coming from God Himself, that out of the intricate mazes of Presbyterianism should arise that peculiar sect which is called The Irvingites. For, if any two things can be contradictory the one of the other, these are the two—Presbyterianism and Irvingism. The one, cold, dead, and spiritless, whose aim is no higher than to make religious worship an exercise of the intellect;—the other bounding away upon the wings of an uncontrolled imagination, into every region of the marvellous. Presbyterianism, through a long course of religious warfare, hated, persecuted, and expelled out of Scotland every symptom of the government of the Church by an hierarchy; and yet out of Scotland it has produced for its offspring a religious body whose principal delight is to multiply the orders of the Ministry, and to assume for itself, not only an Episcopacy, but what was left for these latter ages to invent—a new order of the Apostleship.

It is generally said that religionists of this sect

repudiate the name of "Irvingites," and claim a higher-sounding title,—that of the "Apostolic Church." In this they follow the precedents set them by former religious bodies in Scotland; those, I mean, who called themselves the "Secession *Church*," or the "Relief *Church*," or the "United Presbyterian *Church*"—and the like. How beautiful a testimony this is, being involuntary, to the need of a Church, and the difficulty of separating the idea of Christianity from the Unity of a Body. In *some* way, men must have a Church; but though they are fond of the *name* —yet, alas! how they repudiate its principles, pollute its teaching, and when it suits them, disobey its authority. So in this. The title of "Apostolic Church" bears with it a far better sound than that of "The Irvingites;" but the question is, whether or no the latter name is not the one by which, in point of truth, they ought to be designated ?*

* "To him (Edward Irving), among all the good deeds for which his praise should be in all the churches, belongs, above all, this peculiar honour, that he first recognised and permitted the voice of God to be heard in His own house of prayer.—*Testimony*, *p.* 71. As the *first minister* of the Gospel who suffered the Holy Ghost to give utterance among the flock committed to his charge, upon him devolved the honour of receiving under his pastoral care all those who yielded to the impulse of the spirit by which they were moved, or recognised that spirit as coming from God; and who, on applying to their pastors, could obtain neither comfort nor advice—such naturally fled for protection and advice to Mr. Irving.—*Chronicle of Events*, &c., p. 5."

For the influence which Mr. Irving's teachings had upon the first "gifted" persons, see p. 164.

It is said that the present followers of Irving deny that peculiar heresy which their master preached, and for which he was expelled from the communion of the Scotch Establishment; but it will be seen that their origin can in no other way be traced than by referring to the preaching of that notorious man. It frequently happens that the members of a community cease to hold the exact opinions of their founder, but nevertheless cannot reject the fact of their origin from that founder. The Wesleyans of the present day by no means hold the same doctrines as John Wesley, but they would never dream of denying their origin to be as their name betokens. So the Irvingites must in fairness allow, that had it not been for the preaching and encouragement of Irving, the sect which now exists would not have taken root as it has done, nor grown into its present dimensions. The title of Irvingites is therefore justly laid upon them, marking, as it does by the very fact of a human name, the character of a sect and the sin of schism.

But let us trace, step by step, the truth of what is now asserted.

It was in the year 1820 that Mr. Edward Irving came to London, and became notorious, far and wide, as one of the most popular preachers of the day. He was the "lion" of the fashionable world.

The nobility and gentry of every rank, from the Ministers of State downwards, flocked to hear him preach—while the religious world were deeply canvassing and criticising his doctrinal opinions, which were continually novel and extravagant, and bringing forward startling points for discussion. For some time, indeed, there was nothing heterodox in what he taught, though there was much that deviated from the beaten line of the preachers of the Scotch Establishment ; but at length his heretical opinions displayed themselves. Among other peculiarities, there were two leading points which assumed a prominent part in his teaching :—one was the nature of spiritual gifts ; and the other, the nature of our Blessed Lord in His humanity. But they both hung together, and the one involved the other, as we shall presently perceive. His idea was, that our Lord and Saviour Jesus Christ came in sinful flesh, with the like appetites, passions, and desires as are found in our own human bodies ; and that it was the work of the Spirit in Him as in us, to keep under and subdue these sinful emotions. Therefore as it came to pass in Him that He *did* subdue these sinful emotions, so it might come to pass in us ; and therefore, again, that as in human flesh He attained sinless perfection, so might we ourselves, and become holy, as Christ was holy, and spotless, as Christ was spotless. It was evident, that by this doctrine two heresies were set forth :—one, the consideration that our Blessed

Lord might at any time have become a sinner; because, supposing the Holy Spirit to fail in His power over Him, He might have fallen, as we fall;* Whereas the true doctrine is, that Jesus Christ was in His flesh "that holy Thing" (*S. Luke*, i. 35) which never did sin and never *could* sin; and it is expressly said that He was like unto us, "*yet without sin*" (*Heb.* iv. 15), because, in taking the substance of His Mother, He sanctified it in her womb, so that when it became His, it was without spot of sin. The other was, that such a state of holiness might pass over and enter into the nature of men on earth, as would place them beyond the reach of temptation, and out of the pollution of sin; whereas the true doctrine is, that

* "Conceive every variety of human passion, every variety of human affection, every variety of human error, every variety of human wickedness, which hath ever been realized, or is possible to be realized, *inherent in the humanity*, and combined against the holiness of Him, Who was not only Man, but the Son of Man, the heir of all the infirmities which man entaileth upon his children, which He took freely upon Him all to bear."—*Sermons on the Incarnation.* It is to be feared that the Irvingites have not discarded the heresy of their founder. In *Two Lectures, by George M'Clelland, Evangelist, Edinburgh. Laurie:* 1864, the following passages occur: "While on the Cross, the act of the Father in withdrawing His face from Him, and forsaking Him, ... was the act of the Father turning away with abhorrence *from that creature wherein was sin.*" —Preface, p. 6. "The direct cause of the sufferings was the Father's act of withdrawal and rejection towards *Himself, as standing clothed with the guilty and condemned nature.*"—Ibid., p. 7. "Our Lord's human nature was the same in substance as ours, being that of His mother, and therefore *in the fallen state, as it was in her.*"—P. 65.

though we have, as in our Baptism and other sacramental times when we receive the gifts of the Spirit, the fulness of His power within us—yet we may at any time fall away, as it is said,—"Even we who have the first fruits of the Spirit, even we ourselves groan within ourselves;" *i. e.*, groan by reason of the frailties of our nature; the carnal mind being still left, even in the regenerate, at enmity with God; and our members for ever struggling against the temptations of Satan within us. The tendency of these doctrines was this—they degraded the nature of our Lord, by placing Him on a level with mere man;—they elevated the nature of man by placing him on a level with God. It was an awful assumption of perfection for our poor human frail nature, at the expense of drawing down our Lord Christ to a level with ourselves—whereas the teaching of the Church and Holy Scripture points manifestly to the doctrine—that human nature never will be perfect until life is swallowed up in death, corruption has put on incorruption, and mortality has put on immortality.

Coupled with this error, in regard to the perfection of holiness in man, arose the idea that the Holy Spirit might still convey such miraculous gifts as would enable him to attain it. Specially in regard to *prophecy*. It was thought that the gift of prophecy would be restored to the Church;—that the Holy Spirit would find utterance by the mouths of men, directing them to such forms

of worship, and such a reconstruction of the Church system as would enable them to attain the perfection of their nature. "Our likeness to Christ in glory must be preceded by our likeness to Christ in *holiness*—consequently by the restoration and integrity of the gifts of ministries, the whole of which are indispensable to work that *perfect holiness* in the Church as one body, and in *each member* in particular."—*Appeal to all who Believe in the Lord Jesus Christ, p.* 26. Thus the two ideas ran parallel together. The Holy Spirit would speak by man's mouth, exercising the prophetic gift of utterance, while men obeying that utterance would form a Church in which holiness might be perfected. The excitement that was now raised in the minds of Mr. Irving's followers was intense. Prophets and prophecies came in upon him from all quarters, and many driven away from their own pastors as persons under a delusion, sought refuge and protection under the pastoral guidance of Mr. Irving. They were carefully, under him, trained in the necessity of ecclesiastical rule, and in the duty of obedience to ordinances; and all seemed for some time to be going on with smoothness and prosperity. At length, however, in the month of May, 1832, the doors of the Scotch Church in Regent Square, London, were shut against Mr. Irving, and, by a decision given by the London Presbytery against him, on the ground of his holding false doctrine, he was expelled from their community.—

Obedience to ordinances, and submission to authority, though so readily taught in theory, were soon forgotten in practice; and, without any hesitation, the prophets and their teachers set up their congregation as a separate community, first in a bazaar in Gray's Inn Lane, and afterwards in Newman Street. In this position, freed from all authority or restraint, both the Minister and the congregation pursuing the study of the prophetic writings, each one for himself without lawful guide or interpreter, but left solely to the over-wrought imaginations of religious enthusiasm, soon broke out into every kind of fanaticism. The gift of tongues and interpretation of prophecy, made a conspicuous part of their worship. Prophecies of events, sometimes closely impending, as in the appointment and direction of the congregation and its Ministers—sometimes taking a wider extent and speaking of the Great Day and the coming of the LORD, were continually brought forward and taught—were listened to and believed, by large numbers of persons who met under Mr. Irving's direction.

At length, that which now appears the leading point of distinction and pre-eminence above other religious communities took its rise. I mean the appointment of Apostles. I will quote from a book called "A Chronicle of Certain Events," published in 1852, which thus gives an account of it:—

"The circumstances under which the apostleship was

revived, and the gradual mode of its development, are particularly remarkable, affording as they do, a proof of the presence of design on GOD'S part in the work, viewed as one connected whole, and yet the total absence of design on the part of the instruments employed. In 1832, at a meeting for prayer, held in a private house, one of those present was declared in the word of prophecy to be an apostle, and exhorted to the exercise of his office, in conveying the HOLY GHOST by the laying on of hands. However unexpected such an announcement was, it met with immediate response from many hearts.* For some time the apostolic office was not brought into exercise, nor until Christmas Eve 1832 was its first movement discovered, when through the supernatural action of the apostle alone, one previously called to be an evangelist was ordained; and on the following day (Christmas Day), through the concurrent action of the apostle and prophet, the one calling for the ordination, the other effecting it, but both in manifest supernatural power, an angel was ordained over the Church at Albury.

"At this time Mr. Irving, having been deprived of his ministerial office in the Church of Scotland, was forbidden

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* So far back as 1828, he himself (Mr. Irving), says he had become convinced that the spiritual gifts so largely bestowed upon the apostolic ages of Christianity were not exceptional, or for one period alone, but belonged to the Church of all ages, and had only been kept in abeyance by the absence of faith."—*Life* (Mrs. Oliphant), p. 275.

Mr. Irving says at his Trial before the London Presbytery, April 27, 1832, "It will not be long until the LORD who hath sealed prophets will also seal apostles and evangelists, and every other gift in His Church. This is the thing which we *expected*, which we *prayed for, privately and publicly, and we cried unto the* LORD *for apostles, prophets, evangelists, pastors and teachers*, anointed with the HOLY GHOST, the gift of JESUS."—*Observations, &c., by David Ker, Esq.*, 1863; *Bosworth*, p. 6.

to administer the Sacraments, or fulfil any priestly function, but commanded to confine himself to the work of a preacher or deacon. In obedience to these directions, he ceased from his ordinary duties for some weeks, until again, by the concurrent action, in manifested supernatural power both of prophet and apostle, he was called and ordained angel, or chief pastor of the flock assembled in Newman Street,—being the second who was set in that office."*

And thus it went on from time to time, until the 14th July, 1835, when the number of the apostles amounted to twelve, and the system, according to itself, was perfected.†

Now this arrangement of the orders of their Ministry; namely, the apostles, angels, prophets, evangelists, elders, deacons, &c., &c., was all made during Mr. Irving's life. The study of prophetic writings, and the leading idea of the impending and awful nature of the coming of the Son of Man, and the utterances of certain gifted persons, both men and women, for various purposes of the community, were all in existence during Mr. Irving's life. It was through and by his preaching—it was through and by the prophetic impulses of the congregation raised and encouraged by him—it was with his direction and lead—it was by his teaching—it was under him, directing and ruling as an "*angel*," that the com-

* "Chronicle of Certain Events," p. 9.

† The apostleship of 12 was the Jewish, not the Gentile apostleship at all. After the call of S. Paul, the original apostleship was never filled up.

munity took that shape and form in which we now behold it. It is true that Mr. Irving was not called himself to the order of an apostle, although this was promised on one occasion by a prophetic utterance; and that other persons did very shortly take a higher lead in the organization of the sect than he himself had done. Still he was the originating power—the germ from which the tree was developed, and so with justice does his name remain. He seems rather in the light of one who has kindled a flame, which once kindled is beyond his power to extinguish or control. His own creation overpowers him, even as the monster creation of Frankenstein; and he knew not how to deal with it, though himself the parent. On several occasions he did indeed attempt to control the movements of his people, but failed. At one time it was his opinion that the utterances of the prophets should not be permitted in the Public Service, but he was singularly rebuked by Miss Hall, who broke forth in an utterance, "*How dare ye to suppress the voice of the* LORD." On another occasion the voices of utterances being very loud, it was suggested that those who spoke should endeavour to restrain their loudness, upon which an utterance came forth from the same lady—"*Do you know what it is to have the word of* GOD *as a fire in your bones?*" These and similar attempts to keep within bounds the enthusiastic displays of the congregation, ended in the disappointment of Mr. Irving and his more personal

friends; and his influence from that time seemed to decline. The utterances took the lead, as indeed, following up the natural consequences, they might have been expected to do. Whatever was said by any under the prophetic influence, was received as coming from GOD, and there was no end of the extravagance to which they were led. One prophecy interpreting the eleventh chapter of the Book of Revelation, declared that the persons speaking in power were the two witnesses, who are said to prophesy three years and a half, and then be slain, and raised up again into heaven. Another took this up and carried it forward, saying, that at the end of the three years and a half, when the witnesses were raised again, all the living believers would be translated to heaven, as Enoch and Elijah were, and the earth be given over to judgment.* This was received and preached as a truth by Mr. Irving in the public congregation.

Next followed a prophecy, that GOD *had abolished the ordinance of apostolic succession; that the abomi-*

* Their present doctrine on this point is, that those who are to be translated and stand on Mount Zion as "first fruits," are "the servants of GOD, whom He sealeth on their foreheads, and this ministry of the HOLY GHOST, this sealing, can only be through apostles." This, of course, is nowhere told us in Holy Scripture, and is part of the "new gospel" of the Irvingites (*Gal.* i. 8, 9). In Revelation the "sealing" is by an angel (*Rev.* vii. 3), and those who are so "sealed" are declared to be "virgins," "guileless," and "without fault before the throne of GOD" (*Rev.* xiv. 4, 5), Nor is there any ground for supposing that this blessed company is confined to any one period of the Church.

nation of desolation was set up; and that those only who were partakers of the gift of utterance, were from that day forward the lawful ministers of the Gospel of CHRIST. This was also similarly received as a truth, and preached in the congregation.

The Irvingites are constantly affirming that they recognise the orders of the Catholic Church, and are not schismatics. It is certain, however, that their "apostles" at the commencement of "the work," declared that the Catholic Priesthood was superseded. At the ordination of Mr. Drummond to be Angel of the church at Albury, the following "utterance" took place through Mr. Cardale, one of the "apostles." "Mr. Cardale then, in a commanding manner, spoke in the SPIRIT, saying, "It is the LORD's will that thou proceed to feed this people with the body and blood of the LORD—see thou to it: live for them; watch for them by night and by day, and see that thou give a good account of the souls committed to thy trust; the LORD will help thee in it. The LORD hath ordained thee the pastor of this people: *He hath cast off the pastors* who have forsaken and fouled the waters; but *now He hath appointed them one* who will give them pure water."—(*Memoir of Robert Story, of Rosneath*, p. 411.)

The same teaching appears in the "*Testimony*" delivered to the Archbishops and Bishops by the "Apostles." At p. 69 we read, "If you will hear and receive His grace, He will never cast

you off; if you will not, *He will*. The work must be done, and done by a Priesthood; and He will *change the Priesthood*, as He did in the days of Eli, if the existing Priesthood will not receive the change of raiment, without which they cannot fulfil their office. Already, because the Priests have resisted God's way, He hath taken them that were no Priests, and set them as Priests in His house, as Apostles over His churches." Irvingites say that theirs is no new revelation. The above shows that it is simply a new Church; with a new ministry and a new rule of faith, *i.e.* a schism. The Bishops of the Catholic Church appointed in succession from the Apostles of our Lord, claim the obedience of *all* baptised persons. S. Paul tells all Christians to "obey them that have the rule over" them (*Heb.* xiii. 17); to "mark them which cause divisions." (*Rom.* xvi. 17.) Those who lived in the days of the Apostles, have taught us that the Bishops were to be so obeyed. "Do nothing without your Bishop" is the unvarying language of "the Church, the pillar, and ground of the truth," (1 *Tim.* iii. 15.) It is the unvarying language of those who lived while Spiritual gifts were still existing in the Church, and who always recognised Bishops as the legitimate successors of the Apostles.

S. Ignatius, the pupil of S. John, says, "the Spirit spake saying on this wise, 'Do nothing without the Bishop, love unity, *flee divisions*.'"

The Irvingites pretend that a new Episcopate has been now created; this would of course falsify our Lord's promise to be with the Twelve "all the days to the end of the world." (*S. Matt.* xxviii. 20.) But, supposing it possible that a new order of Priests had been sent forth, at least it must be required of this new Priesthood, claiming universal jurisdiction, that they should fulfil the same conditions as the Twelve, and exhibit the same credentials in proof of their Divine mission. The Acts tell us what these were. 1. Being witnesses of the LORD'S resurrection; 2. Being instructed personally by Him in the Faith to be taught; 3. Being preserved from error in the teaching; 4. Acceptance by the Church; 5. Miraculous powers of healing, &c. (*Acts* i. 21, 22; ii. 3; *S. John* xiv. 26; *Acts* ii. 41, 42, 43.) S. Paul sums up his credentials in these words, "Am I not an Apostle, am I not free, (*i.e.*, acknowledged by the Church,) have I not seen JESUS CHRIST our LORD." (1 *Cor.* ix. 1.) "Truly the *signs* of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds." (2 *Cor.* xii. 12.) The Irvingites have none of these Scriptural credentials to show, and yet they claim this new revelation, that GOD "hath cast off the Pastors" of the Catholic Church, and sent out new Pastors instead. Again, we are warned in Scripture, that "false apostles" and "false prophets" will arise (2 *Cor.* xi. 13; *S. Matt.* vii.

15), and our LORD gives a certain test by which to know them—"by their fruits." (*S. Matt.* vii. 16.) What is the "fruit" of Irvingism? The same as that of all Dissent. To "draw away disciples after them," (*Acts* xx. 30) *i.e.*, schism. Scripture defines schism very clearly. It is saying "I am of Paul, I am of Cephas," &c. (1 *Cor.* i. 12.) much more then would it have been schism in Paul or Cephas to set up rival altars against one another; and so the Church has ever taught us, as taught herself by the Apostles. S. Ignatius (a "spiritual person" be it remembered) says, "Let there be nothing that may be able to make a *division* among you, but be ye *united to your Bishop*." "Neither endeavour to let anything appear rational to yourselves *apart*, but being come together into the *same place*, have *one* common prayer, one supplication," &c. (*Ad Magn.*) "He that is *within* the Altar is pure, but he that is without, *i.e.*, that does anything *without* the Bishop and Presbyters and Deacons, is *not pure in his conscience*." (*Ad Trall.*) "He that honours the Bishop shall be honoured of GOD, he that does anything without his knowledge (*i. e.*, without his consent and approval) ministers to the devil." (*Ad Smyrn.*) S. Cyprian, A.D. 246, who was also a "spiritual person," says, (*de Unit.*) "What sacrifice do they think they offer who are *rivals* of GOD's Priests?" "Thinks he that he is with CHRIST who does counter to the Priests of CHRIST, who *separates himself from the*

fellowship of the Clergy and people—that man withstands GOD's appointment as Korah." "He does not divide men from the Church, Himself the Institutor and Maker of it." And again, (*ad Magnus*) "What exceeding perdition they purchase to themselves from the wrath of GOD who make a schism, and *abandoning their Bishop, set up for themselves* another false Bishop without." "All who had gone out of the Church, and who acted against the Church, S. John called Antichrists. 'They went out from us, but they were not of us,'—whence it appears that all are adversaries of the LORD and Antichrists, who are found to have departed from the *charity and unity* of the Catholic Church. Moreover, the LORD, in His Gospel, lays it down, and says:—'But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.' But if they who despise the Church are accounted heathens and publicans, much more surely must rebels and enemies, who invent *false altars and unlawful priesthoods*, and sacrilegious sacrifices." "If there is *one* Flock how can he be numbered as of the flock who is not in the number of the flock? or how be accounted a shepherd, who, the true shepherd remaining, and by successive ordination presiding in the Church of GOD, Himself *succeeding to no one*, and beginning from Himself, becomes an alien and profane, an enemy to the LORD's peace and to the *divine unity;* not dwelling in the House of GOD—that is, in

the Church of God, in which they only dwell who are of *one heart and one mind*." And so S. Cyril, (A. D. 315,) : "If ever thou art sojourning in any city, enquire not simply where the Lord's House is, (for the sects of the profane also make an attempt to call their own dens Houses of the Lord,) nor merely where the Church is, but where is the Catholic Church; for this is the peculiar name of this holy Body, the Mother of us all, which is the Spouse of our Lord Jesus Christ." (*Catechetical Lectures.*)

Such is the unmistakeable teaching of the Church, as the interpreter of Holy Scripture. The Irvingites, in defiance of the Bishops who have authority (*Rev.* ii. 2, 20) to decide upon the claims of apostles, and prophets, set up their rival congregations, and do all that they can to "cause divisions" (*Rom.* xvi. 17, 18) in parishes and families, by "drawing away disciples" from the Church to their own sect, which they call "the Church." They claim the tithe of their followers, on the plea that they are God's Priests, and they flatter themselves that this is not schism, because, like all schismatics, they *say* it is not; which is merely putting "bitter for sweet" (*Isaiah*, v. 20), "deceiving, and being deceived" (2 *Tim.* iii. 13.) They never tire of declaiming against the Church, and depreciating her ministrations, seducing her children to forsake her and join them, though, like the Presbyterians and Wesleyans, when it suits their convenience, and

there is no meeting-house of their own near, they are accustomed to frequent her services. In the same way, the Mormons, the Quakers, the Swedenborgians, and, indeed, all dissenters, claim to be raised up of GOD, and, therefore, not to be in schism. Scripture, as interpreted by the Primitive Church, says the direct reverse ; and so the Irvingite rule of faith is not that of the Church. The Church takes as her rule the Scripture, interpreted by primitive antiquity, which alone is "the Faith once for all delivered" (*S. Jude*, 3.) The Irvingites take the Scripture interpreted by their own "prophets" and "apostles," whose interpretation, as we have seen in the vital question of Schism, as well as in that of the nature of the Christian Ministry, differs entirely from that of the Church. This is in effect to have a new rule of faith, a "new Gospel," (*Gal.* i. 8, 9,) a new revelation. It is nothing else than to have a *new* "doctrine and fellowship, and breaking of bread, and prayers;" (*Acts* ii. 42) not that of the Catholic Church, and of the Apostles who, under CHRIST, founded the Church. Nor was the Priesthood changed in the time of Eli (to which, as quoted above, their "apostles" refer as a type of their own assumptions.) It still continued in the family of Aaron, though it was transferred from one branch to the other in the person of Zadok (1 *Kings* ii. 35). In resisting the Bishops, who are CHRIST'S ordinance, they are in effect, though no doubt unconsciously,

denying that our LORD has "come in the flesh," (1 *S. John* iv. 2, 3,) since they rebel against those who have inherited His transmitted authority, (*S. John*, xx. 21,) and through whom He now acts among men.

Then followed various other exciting prophecies, to the effect that the Church was to be endowed with miraculous gifts, and with such an outpouring of the SPIRIT as would exceed the Day of Pentecost. Then, under this influence expounded by Mr. Irving, from fifty to a hundred men went out, day by day, preaching in the public streets and squares.—A baptism by fire was prophesied and promised. Mr. Irving was to go as a mighty prophet to Scotland, Mr. Armstrong to Ireland as an apostle, to gather GOD'S people, and others were to be commissioned in their apostleship by gifts of miracles, signs, and wonders, baptized with fire, to carry on their missions, as Philip when he was caught away from the presence of the eunuch.

Need we go on further? How lamentable—how perverse—how childish all this seems to be. In what way does it differ from any other delusion under which men are impelled to extravagant actions of religion, deceived by Satan himself. Here was a system which encouraged and cherished the highest expectations of vanity and self-exaltation—which led men to condemn and hold cheap all who denied its Divine origin—which induced its followers to separate themselves

from the Catholic Church, and to build themselves together as a distinct sect. Here was a system which claimed, with a presumption truly awful, direct manifestations from GOD, of the truth of what it taught, yet over and over again failed in the fulfilment of that which was asserted. Here was a system which proclaimed order, method, and minute analysis of the different functions of the ministerial office, and yet fell into the most lamentable confusion of its different parts,—no one combining with the other. Here was a system which proclaimed the gifts of the SPIRIT, as manifestations of GOD dwelling among them, and set forth prophecy and utterances as the way by which GOD would speak to His people for direction and guidance; and yet all along, time after time, these utterances came to nought, and disappointment was the only result. I cannot do better than just put together, as a summary, what has been written by one of Mr. Irving's own followers—one who was himself a prophet—one who himself took part in the earlier manifestations (so called) of the SPIRIT, yet who lived afterwards to repent of the sin of which he had been guilty, and to acknowledge his delusion. Mr. Baxter always, however, thought that the manifestations were supernatural. "Glad would he be if he could persuade himself otherwise."—*Preliminary observations to Narrative.* In order to show how frequently they have been deceived by others, or by themselves, he takes several of the most con-

spicuous instances wherein certain promises had been made, and yet never fulfilled:—

"1. We were promised Apostles with the full endowment of Apostles in the power of miracles, and signs and wonders, and gifts of the Holy Ghost. Mr. Irving and his friends were of one mind with the testimony from the utterance, that *until these endowments were bestowed no one could be recognised as an Apostle.* Nor would the Church be warranted in allowing its sacraments and ordinances to be changed without such signs of Apostleship. 2. We were promised the baptism of fire. 3. We were promised an immediate and *abundant outpouring of the* Holy Ghost in the gift of working miracles, gifts of healing, of prophecy, &c. 4. We were promised that ministers with the full endowment of the Holy Ghost, baptized with fire, should immediately be sent out to all parts of the earth. 5. We were also promised that at the close of three years and a half of testimony to the world, commencing from January 14, 1832, the Lord Jesus should come again in glory, the living saints would be caught up to meet Him, the dead saints would be raised, and the world would be given over to judgment for an appointed season before the millennial glory would be established in it."—(*Irvingism*, pp. 23—26.)

"Without tracing the progress of Mr. Irving and his followers from that period to the present, we may briefly inquire how far any fulfilment of the promises before enumerated can tend to stamp upon them the seal of prophecy,

or their non-fulfilment evince their origin from delusion. And *first the promise of apostles with the full endowment of the Apostles in the power of miracles and of bestowing the gift of the* HOLY GHOST *by the laying on of hands.* This has utterly failed. Mr. Taplin did indeed call Mr. Cardale to the office of an apostle, and they together have called others to the number of twelve, to whom they gave the name of apostles. But these apostles have received no endowments beyond, in one or two of them, the power of utterance. It is not even pretended that they have any endowments in the power of miracles, or of signs and wonders, or of gifts of the HOLY GHOST; nor is it pretended that the gifts of the HOLY GHOST have ever followed the laying on of their hands. Mr. Irving, the prophets, and the congregation, waited long for the sign of an apostle. But these, after many months of daily expectation, not having been bestowed, they were actually seduced into recognising Mr. Cardale for an apostle, upon the mere call of the utterance, by Mr. Taplin: they received him and bowed to his authority, and at the same moment exhorted the congregation to pray the LORD to *seal* his apostleship by this very endowment, which they had unanimously, a few months before, believed and declared to be the indispensable *pre-requisite* to the assumption of the office.*

"Many of the twelve who are called apostles, have not even the power of the supernatural utterance, and no one of them claims the possession of any other manifest gift. They claim indeed the sign of apostleship in '*patience*;' but this was not the sign promised.

"*Next as to the baptism of fire.* This has also failed, and I have not heard even a pretence of its fulfilment.

"In a letter, dated August 9, 1835, Mr. Armstrong, alluding to this doctrine, shows that it is still waited for and expected. He says—'For my own part, the revelation through you which most arrested me, was that concerning Elijah preparing his sacrifice, which fire from Heaven should consume—that promise concerning the baptism by fire—the consuming away of sin and the bringing of the

* The chief prophetic persons in Scotland rejected these calls, although their own mouths had been previously used to declare that God would give apostles.—*A Short History of the Apostolic Work*, p. 10.

Church into holiness—the antitype of Enoch waiting for the translation. I believed that promise—I searched the Scripture, and found it full of the same truth. I pleaded it in secret and with the flock for three years, and am more deeply convinced than ever that it is the very truth of GOD.'

"But still we must say the promise of it has been unfulfilled—the day appointed has passed by—years have rolled on since it was declared as to be immediately bestowed. One, poor Mr. Irving who was promised it, has passed from this fleshly state without receiving it. The apostles, who were to be the messengers specially to bestow it, have as they say come, and now, (July, 1836,) for near a twelvemonth, been perfected in number, but still it has not appeared.

"Thirdly, *the promise of an immediate and abundant outpouring of the* HOLY GHOST *in the miraculous gifts of the* SPIRIT, *has never been realized.* Other persons have manifested the same utterance, but have no great power. No miraculous gifts have appeared; the tongue, as it is called, has as yet no interpretation; and if any one circumstance more than another stamps the fallacy of the utterances, it is the fact, that whilst the unintelligible sounds which have been uttered were called the gift of tongues, the promise of the gifts of the SPIRIT has never, even in the imagination of the followers, been realised so far as to enable them to interpret.

"Many days and seasons have been fixed upon in the expectation of the congregation, for this promised outpouring; the day of the ordination of Mr. Cardale; the day of the ordination of Mr. Irving; and many other days, have led to hope, but ended in disappointment.

"Fourthly, *the promise of sending forth spiritual ministers, with the full endowment of the* SPIRIT, *to all parts of the earth.* This promise has had several attempted fulfilments. It will be remembered, that when the men went forth from the congregation into the streets of London, this was the prophecy they bore with them. They continued on their mission from February till about Christmas, 1832, when they were called in by the prophets, and publicly, by Mr. Irving, thanked for their services. It was further, by the prophets, declared, that they were to go forth no more until they had received ordination of the SPIRIT. Thus ended their mission.

"In the spring or summer of 1834, a man, with his wife and family, came over from America, stating that he was commissioned by a congregation in America, among whom the gifts of the SPIRIT appeared; that they had been commanded by the SPIRIT to send over to the congregation in Newman Street for spiritual ministers, who could teach them more perfectly the way of the LORD, and that on this mission he was deputed. This messenger was received into the congregation, and the man and his family were most hospitably entertained by Mr. Irving. There were utterances declaring the LORD would do a great work in America, and Mr. Taplin, in one of the assemblies, addressed the missionary in the power, and calling him out from those around, gave forth a prophecy, that he (the missionary) was chosen of GOD to be an angel and a mighty prophet, to gather GOD's people, and build up GOD's Church in America. Mr. Caird and Mr. Ryerson were, by the prophets, deputed to go over to America to instruct the people, and the messenger remained for a season in London. Mr. Irving, judging from the prophecies concerning him, that he was ordained an angel and a prophet, offered him his place in the Newman Street Church; and on several occasions he preached in Mr. Irving's stead. He also endeavoured to raise a subscription to build a Church in America, but in this he did not succeed. In the meanwhile, Mr. Caird and Mr. Ryerson went to the place whither he had directed them, but could find no such persons as those to whom they were directed, nor learn that the messenger was known in those parts; neither could they hear of any congregation in which any of the gifts of the SPIRIT had appeared. They, however, travelled about, preaching for a few weeks, and then returned home. On their way home, they fell in with a congregation who pretended to the gifts of the SPIRIT. On inquiry of the ministers there, they found this congregation was almost universally shunned, as neither moral nor correct. Mr. Caird and Mr. Ryerson, however, went themselves to hear, and reported that they found them in a most deplorable state; that the gifts to which they pretended were delusions; and that whole families, father, mother, and children, were together under the influence of evil spirits, engaging in the most extreme extravagancies. They also ascertained that the gentleman who arrived in Newman Street was known to this congregation; that he had there passed himself off as a nephew of Mr. Irving,

and as being in constant correspondence with him, and had otherwise behaved in such a manner as to be turned out. About the time that advices could arrive from Mr. Caird and Mr. Ryerson, the missionary had, under pretence of visiting some part of England, taken his family and gone from London, and, of course, he was never heard of again!

"Thus did an imposter pass himself off to the prophets and congregation in Newman Street, and receive from Mr. Taplin as formal a call to the office of angel as Mr. Irving himself. How is it possible to suppose Mr. Taplin to be inspired, and the prophets to be really such, in the face of this fact?

"Much about the time this imposture was practised, Mr. Cardale received a call to Scotland. Whilst he was away, Mr. Taplin uttered a prophecy—"*The Tabernacle* of *the* LORD *shall be pitched.*" This prophecy was, from time to time, for the space of four weeks, repeated and enlarged in an opening of the 15th of Acts, verse 16, and the 27th of Exodus. At last the utterance from Mr. Taplin expounded that the sixty pillars should be sixty ministers, and a call was given to the congregation to offer themselves for the office. Immediately two hundred young men offered themselves, and out of these, sixty were chosen as evangelists, and they were each one allowed to choose his fellow as a helper. The sixty were arranged in due order on the Sunday, thirty being set in each gallery, opposite one another. It was anticipated that the tabernacle being now pitched, the glory of the LORD would enter into it in the way of a Pentecostal effusion of the SPIRIT. Mr. Irving preached in explanation and encouragement, and reminded them of the promised gift of spiritual ministers endowed with mighty powers. He also comforted those of the two hundred who were not chosen, by referring to the prophecies I had been instrumental in conveying to them. In the course of the same week, there came a letter from Mr. Cardale, in his apostolic office, declaring to them that Mr. Taplin, the prophet, and Mr. Irving, the angel, and all who assisted them, had been deluded in the matter; that this whole contrivance of a tabernacle was a snare of Satan. They were commanded, on their obedience to him as an apostle, to call together the sixty evangelists, and inform them of this explanation. This letter Mr. Irving obeyed, and the sixty pillars were at once displaced. Mr. Irving

confessed his sin to the congregation, but Mr. Taplin could not see his error. Mr. Taplin left the Newman Street congregation for a time, and as Mr. Irving publicly declared to his congregation before he left on his last journey, in the autumn of 1834, *Mr. Taplin was in open rebellion against his authority.*

"Again, *Mr. Irving was to be endowed as a mighty prophet to Scotland*, there to have prophets under him, and to gather GOD'S people. This, however, never came to pass. Mr. Irving, worn out (as I believe) as much by his anxieties as by his labours, and persisting, in the determination of his indomitable mind, to minister even when his strength failed him, rapidly sunk under a consumptive fever. He left Newman Street late in the autumn of 1834, and travelled for the benefit of his health. Passing from place to place, he reached Glasgow, where his bodily frame being exhausted, he expired at the house of one of his relations, about Christmas. A man of noble powers, warm affections, and of unconquerable energy; used as an instrument for much good until overtaken by this delusion, under which he withered. None who knew him intimately could fail to mourn for him as a brother; for there was a warmth of heart and feeling which won even those who differed from him. He never possessed any supernatural power of utterance, nor were the prophecies concerning him in any manner fulfilled. *Mr. Armstrong is now called an apostle*, but has none of the power of utterance, nor any other extraordinary power. In fact, he pretends to no signs of an apostle, except patience; but argues that the full signs of an apostle may still be manifested in him. He, however, has never been on his mission to Ireland; and notwithstanding the pretence of apostleship, we must say the prophecies concerning him have been falsified.

"We must now examine the fifth and last head, *as to the fulfilment of the prophecies concerning the three years and a half*; and here we shall be at once met by the assertion, that this prophecy was not received in its literal sense. There was an utterance from Miss Cardale in April, 1832, which stated, '*that the word was true but contained a mystery.*' I know not what is to be inferred from Miss Cardale's message; but this I do know, that Mr. Irving, up to the time of this message, preached it literally; and I always declared it as such; that the opening of the chapters in the Revelation concerning the trumpets,

which was confirmed by Mr. David Dow, proceeded upon the same assumption. This moreover is also the fact, that on the 14th July, 1835, when the three years and a half had expired, the Church in Newman Street had called for delegates from all their followers throughout England, to meet as on a holy convocation, which was extended for seven days. So much importance did they continue to attach to the literal interpretation of the days.

"On this occasion, I am informed, when the delegates assembled, it was found they had only eleven of their apostles present; Mr. David Dow, who had been called to the office of apostle, and was the twelfth, being in Scotland. Two of the congregation went, by command of the utterance, to fetch him to their assembly. These gentlemen travelled post day and night, but when they reached Mr. Dow's residence they found he had left for London. They returned, therefore, without a moment's delay, and on meeting with him in London, *he refused to enter their congregation*, his eyes having been opened to the delusion, and he having altogether renounced the work. The messengers, however, returned to the congregation, when after a formal excommunication of Mr. Dow, another gentleman was called to his apostleship, and the number twelve was again complete."*

So much then for the history of this most remarkable sect. They have continued from year to year in much the same spirit, until the present time. In 1842, the apostles succeeded in framing a Liturgy, compounded from the Greek, Latin, and English Churches. In the Eucharistic office, and in all their public devotions, one cannot but accord to them the praise of much that is Catholic and much that is beautiful. They have also adopted the proper vestments, and are most accurate and faithful in the use of most of the Catholic customs. In 1852, they commenced the

* "Irvingism: Its Rise, Progress, &c." By Robt. Baxter. 1836.

use of lights and incense in the celebration of daily worship. They use two lights upon the altar, to symbolize the presence of GOD in His two witnesses, apostle and prophet; and they use seven lights before the altar, as emblematic of His enlightening powers when shining in the Word through the sevenfold eldership, the true candlestick; and they use incense, to signify the prayers of the saints ascending into the ears of the Lord of Sabaoth. They are punctual also and assiduous in the payment of tithes, and generous in voluntary offerings for the support of their Ministers and houses of worship. In short their whole system is one of the most singular combinations of good sense and folly, truth and falsehood, which the Church has ever beheld. Their enthusiasm is strong and exciting—their perseverance faithful and energetic. All these matters of praise we fully concede to them. But the *truth*—the reality of the *foundation* on which it all rests—the exact *authority* on which all their presumptions are built—above all the great question of schism, and their breach of one of the most vital points in the Christian faith—*unity*—the question of their sin in appointing teachers and ministers of their own, out of the pale of *the Church*—these form the turning points of the whole question,—and concerning these points as matters of doctrine, we shall speak at another time.

As yet we have spoken only of their *history*; of

the origin and formation of their community. We can only say of them, as of all who are in error, may GOD enlighten them. Our duty is to deal patiently with them, and lovingly, where we can. Although the reasoning power may not be strong in them—their hearts, we cannot but say, in the midst of confusion, may still be right with GOD; and we may still hope, that ere long, GOD may remove from them the strange delusion under which they have wandered from the Catholic faith.

Every heresy—even such as most dishonour GOD,—professes to have for its object the honour of ALMIGHTY GOD. Jews, Arians, and those whom later Socinians called "their Unitarian Brethren," the Mahometans, professed to honour the Unity of GOD, whilst blaspheming GOD the SON. Arians, at times, and Mahometans, even wished to show our LORD as much honour as they could. The Arians ridiculed the truth of GOD, while they ascribed to our LORD all manner of titles, only short of GOD. Mahomet called him "the WORD of GOD," while he professed himself to be the Apostle of the Unity of GOD—"the Seal of the Prophets," and accordingly superior to all who were before Him.

Nestorius professed to do honour to GOD by denying that truth in the *Te Deum*,—"When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb." He asserted that the Virgin Mary bare a man only, CHRIST,

with whom the Godhead was afterwards united, and so he really denied the incarnation. He had low thoughts of GOD, as if GOD could be lowered by the union with our human nature, in the Virgin's womb; and so he did honour, as he thought, to GOD by denying it of Him. Eutyches thought in an opposite way to do honour to GOD by teaching that the Human Nature of our Lord was so united with the Godhead as to become one nature; and was changed into the substance of the Godhead. But therewith he denied, at once, the reality of our LORD'S human nature,—the truth of the incarnation, His intercession now, and His sitting at GOD'S right hand, His coming again, as man, to judge; and he laid the foundation for the disbelief in the resurrection of the flesh, or of the continual personal existence of the soul after death, while he professed to be doing glory to GOD. Pelagius led a strict life, and began by asserting that man, by aid of GOD, could keep GOD'S Commandments, and professed zeal for the honour of GOD, and the power of His aid. After a time, it appeared that "the aid of GOD" meant only GOD'S gifts of reason and providence; and the honour of GOD was to be promoted by the denial of His Grace or of man's need of it. The Gnostics professed zeal for the honour of GOD, while they said that the GOD of the Old Testament, *i.e.*, ALMIGHTY GOD Himself, was the evil principle.

It is not enough, then, to dispose us to listen

to any one, that he declares that what he teaches is for the glory of God. Heresies begin, the one in this way, another in that; some by directing themselves plainly against the truth, some by teaching something which is inconsistent with the truth. Heresies which openly oppose the truth, carry away those only who are ready to abandon it. Heretics who teach what is only inconsistent with the truth, sometimes gain the more ready admission, because the simple do not at once see that the truth *is* opposed. Arius was openly profane and a scoffer, and those only fell to him who were like him. Pelagius professed to vindicate the power of man under the Gospel, with the aid of God to fulfil God's Commandments, and for a time he deceived even a Bishop of Rome.

So it is now. Some heresies openly oppose the truth of Christ; others seem to add to it, and by adding to it, really deny other truth. Every such denial brings with it much more evil than seems at first sight. For every denial of faith spreads, like a cancer. It may be a small spot at first; but it spreads inwards and inwards, until it has reached the very heart, and life is gone.

It is unfaithful not to speak the truth faithfully, although it seem stern. Of this latter sort of heresies is that sect, which, from the name of its first founder, is commonly, and, I shall show, rightly called Irvingite, but which gives itself the title of "The Catholic and Apostolic Church."

Of this one true Holy Catholic Apostolic Church we have always believed ourselves members. In this we have confessed our belief, Sunday by Sunday—"I believe one Catholic and Apostolic Church." What then does this new body claim, which we have not already? What credentials does it bring?

Truly, it is a large claim which this body makes. It claims to possess what it alleges that the whole Church has not possessed, since S. John, the last of our LORD's Apostles, was translated to his Master whom he loved. It claims to supply a want which the Church from that hour to this never knew of; which those who conversed with the Apostles were ignorant of; which S. Clement, whose "name was in the Book of Life," never heard of;—which S. Timothy and S. Titus, whom S. Paul exhorted to keep, teach, hand down to others, that "good deposit," that "form" or mould "of sound words," with which he had intrusted them, never taught, never handed down. However, so it is. S. Paul declared, that our LORD "gave some Apostles, and some prophets; and some evangelists and some pastors and teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of CHRIST." The Church has not doubted hitherto, from the time when the HOLY GHOST said this by S. Paul, until now, that this, which he said, was fulfilled.* It is now

* S. Cyril says "When the first Church was cast off,

taught, that, through some fault somewhere, the gift was broken off, contrary to the will of GOD; and that now, after eighteen centuries, it is restored in this body. Glorious sight it would indeed be, if it were true! We can hardly picture to ourselves those glorious men, full of the HOLY GHOST, who when they spake, spake through the Spirit of CHRIST within them, at whose rebuke the devils trembled; who, following their LORD, broke the empire of Satan, overcame the world through Him Who had overcome the world, spread the Gospel from India to this land, at that time severed from the civilized world, and won thousands of thousands to the obedience of the faith of CHRIST. A goodly sight it would be to see the love of S. John, the burning zeal of S. Paul, the tenderness of S. Barnabas, the subdued fire of S. Peter, the holy devotion of S. James, and all the rest of the glorious company, whose life was the life of CHRIST within them. The Church has had great and glorious Saints since, but none like these. Varied have been the gifts with which her teachers have been gifted by GOD. Deeply have they understood the doctrine of CHRIST, the mind of the Spirit, the Word of GOD. All generations have loved and reverenced them, and

God, in the second, which is the Catholic Church, hath set first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues, and every sort of virtue." He knew nothing of any loss of ministry through want of faith, or from any other cause. He believed that the Church had *then* (4th century) all that she ever had.

looked upon them as "fathers," for the gifts of God in them. They taught clearly the faith which they had received. The more it was assailed, the more cautiously and fully they fenced it round on every side from false doctrine. They dwelt in Holy Scripture, and drew out of its depths, as from an inexhaustible fountain, rich streams of heavenly truth, yet ever in harmony with the faith which they had received. They contemplated God, and caught glimpses of unspeakable light. In devotion, faith, morals, knowledge of the Scripture, and of God or man, the treasures which they have left us, are priceless. It would indeed be a great sight, if God should vouchsafe to us more than all which through those eighteen centuries He bestowed upon the Church.

We are told, however, that there is an outpouring of spiritual gifts now, such as men had not known since the Apostles' time; and that the Apostolate is now anew revived, as it was left by S. Paul. It is repeated again and again to us that the whole Church, from the Apostles' times has been imperfect, but it is now perfected; and that all Churches, East and West, and all who are called Christians, are to find perfection in accepting that Apostolate, and in placing themselves under its authority. The authority then claimed is higher than that claimed by Roman Catholics for the Pope. For the Pope claims authority over all Bishops, yet is a Bishop still;

the new Apostles claim, like the Apostles of our LORD JESUS CHRIST, to be of an order above all Bishops.

It is a lofty claim, somewhat in the character of our island people, who are wont to think that we and all which belongs to us, are so far superior to whatever is found any where. God rejecteth no age, despiseth no sex. Yet it is, on the very surface, a large claim, that the Twelve Apostles should be revived in the 19th century, in the person of twelve English gentlemen; that these were called to the office of S. Peter and S. Paul, S. James and S. John by four other English gentlemen, and four English ladies, who are entitled Prophets. "The pillar of the Apostles" was a country gentleman, a member of the English House of Commons, who spoke there like other members, but whose language was not always very measured.

These twelve (two English Priests, one a Scotch Presbyterian, the rest private or professional gentlemen,) claimed the obedience of the Patriarchs, Archbishops, Bishops and others in places of chief note over the Church of CHRIST throughout the earth, that all should acknowledge and submit to them, as Apostles, the true successors of those who were full of the HOLY GHOST, through whom GOD completed His revelation of Himself, inspired by GOD. They claimed to be as much above all Bishops, or Patriarchs or the Pope, as S. Peter or S. Paul were over uninspired Bishops.

They desired to hold one universal Episcopate, which now, however (1867), is in the hands of four gentlemen, the survivors of the original twelve.

The claims are awful; if not true, they are plainly blasphemous; if true, they would have required and have had sanction, full, distinct, undoubted, in proportion to their greatness.

The advocates of this new system are wont to dwell, first, on the fact that it is *probable* that there would be some great outpouring of the Spirit, before the second coming of our Lord. This we may fully grant. S. Paul declares that a time shall be before the end of the world, when "all Israel shall be saved;" *i.e.*, when the whole Jewish people then living, shall be turned to the Lord.* This then is true, that it is not only probable, but certain, that before the coming of our Lord, there shall be large gifts of grace, and conversions more extensive and more complete than heretofore. But it is also clear that other events, still future, are to take place, before those conversions shall be accomplished.

* The Pentecostal gifts were *evidential*—"confirming the word." (*S. Mark* xvi. 20.) Manifesting the presence of the Holy Ghost in the Church. This presence was to continue for ever. "The promise is to you and to your children, even to as many as the Lord our God shall call." (*Acts* ii. 39.) This "unction from the Holy One" is the heritage of *all* the baptized. But all the baptized have never exercised miraculous powers, since they are always mentioned as something unusual, and for that reason are noticed. There is, then, no scriptural ground for believing that any promised gifts of the Spirit have been withdrawn

1. Our LORD's second coming *will* be preceded first, by the great "falling away" and the coming of the personal Antichrist, "with all deceivableness of lying wonders;" and upon his miraculous destruction there shall be a great conversion of Jews and heathens. But this, which GOD will do hereafter, furnishes no ground for expecting that GOD will deal with us *now* in a different way from heretofore. Again, it is an old expectation that Elijah shall come *in person*, together with Enoch, as the two witnesses foretold by S. John. But this is no ground for expecting what these call "an Elias Ministry," of persons who have neither "the spirit nor the power of Elias," nor do or suffer any of the things which S. John foretold that the two witnesses should do and suffer.

2. They allege that these gifts of GOD the HOLY GHOST, are not only to be new and enlarged gifts, such as the Church has always had, but the restoration of gifts which the Church lost from the time of the Apostles; and for this they appeal to S. Paul's words:—"He gave some Apostles, and some prophets, and some Evangelists," &c. (*Eph.* iv. 11.)

or withheld from the Church. The "latter rain" was to be poured out on Jews, not on Gentiles. "Be glad then ye children of Zion;" (*Joel* ii. 23;) it was to be "in the first month" like "the former"—*i. e.*, on their deliverance from their bondage. "The Spirit of grace and supplications" (*Zech.* xii. 10) is then to be poured out on them, and they shall look on Him "whom they have pierced." See also *Ezek.* xxxvi., xxxvii.; *Micah* v. 7; *Isa.* ii. 1-5; lxi. 5, 6; *Jer.* xxxi.; *Rom.* xi. 15.

In answer to this, it is plain that whatever S. Paul speaks of, he speaks of it, not only as having been already given, but as having been so given, in order to be thenceforth a continuous gift, and a possession of the Church. Unless then it had been continued in the Church, S. Paul's word, *i.e.*, the Word of GOD the HOLY GHOST by S. Paul, would have finished.

3. They claim prophetic gifts.

Without going into the question as to all their alleged prophecies, it is quite clear, from statements of their own, that many have failed, and have turned out false prophecies. Divine prophecy is not partly true, partly false. The so-called prophecies which are said to have been fulfilled, were such only as could be fulfilled at the will of the Body which acknowledged them. Any one, of course, can foretell of his own mind what it is in his own power to bring to pass. What lies within human power bears a human stamp. Divine prophecy foretold what Divine power accomplished.

4. They claim the gift of tongues.

The gift, which they claim, is altogether different from what Holy Scripture speaks of as the gift of the Day of Pentecost. It has been partly an unintelligble jargon—sounds with no definite meaning—which are, in fact, no "tongue" whatever; partly mere excited words, which bore no evidence of being fruits of the Spirit of GOD.

5. They claim the gift of gifts of healing.

No cures are alleged, involving anything beyond the goodness of ALMIGHTY GOD in hearing prayer. Miracles which are proofs of doctrine, are wrought directly in proof of that doctrine. Cures, even if above the common course of GOD'S Providence, are no proof of any revelation unless worked directly in proof of that revelation. Gifts of healing were claimed by George Fox, the founder of the Quakers, and by numberless others in the history of the Church. But it will be found on reference to the Acts, that the miracles wrought by the Apostles *in proof of their mission* had, like those worked by our LORD, as well as by those who were sent by GOD in Old Testament days, these two characteristics:—1. They were *instantaneous* in their effect; 2. They were *unlimited* in extent. So S. Peter's shadow healed all on whom it fell; "there came also a multitude out of the cities round about, unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and *they were healed every one*." (*Acts* v. 15, 16.) From S. Paul's "body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (*Acts* xix. 12.) The "miracles" of all "false apostles" and "false prophets" (2 *Cor.* xi. 13; *S. Mark* xiii. 22) invariably failed in fulfilling these conditions.

6. They insist on the Catholic character of their doctrine and ritual.

Plainly no heresy will infect at once the whole system. Heresy is almost always upon some one or two points at first. Hence any heresy can establish its own orthodoxy or Catholicity upon all points, except that upon which the heresy itself turns. Even the Arians made out creeds which might be taken for Catholic. Novatian wrote a book on the Trinity to establish his orthodoxy. Pelagius, who denied the grace of GOD, wrote a laborious account of his faith, in which he diligently condemned all heresies, except his own. To say that the teaching of this new body is, in the main, Catholic, Scriptural, or true, is no guarantee whatever as to that one part of their teaching, which they have invented, which belongs to themselves, which no part of the Catholic Church ever, since the time of the Apostles, acknowledged as true, and which no one besides themselves, ever imagined to be contained in Holy Scripture.

7. They insist upon the light thrown by their teaching upon the typical parts of Holy Scripture.

This new body claims to have in itself the fulness of that which our LORD gave to those who "were with Him in His tribulations," to whom, especially, He promised the COMFORTER to "guide them into the whole truth," as it is in Him. Of *those* Apostles and Evangelists, there *are* types in the Old Testament. The Old Testament foreshadows the New; everything from the time of the Fall, looked forward to our LORD and His

Church. The Apostles and Evangelists, as being very near to our LORD, *were* prefigured in the Old Testament. But to assume that, because the Old Testament foreshadowed the Apostles and Evangelists, who were near OUR LORD'S Person, *therefore* it foreshadows *these* who call themselves Apostles, is to assume the very claim which should be proved, if it could. Holy Scripture tell us of another set of Apostles "who say that they are Apostles and are not."—(*Rev.* ii. 2.)

Such are the pretensions, such the sort of proof which they allege.

I will, with GOD'S help, show hereafter, that S. Paul did not mean that there was to be a *succession* of Apostles, after the Apostles of our LORD; but that he and the other Apostles left the Bishops as *the* successors in their office, as far as that office was to continue. This so-called Apostolate is a contradiction of the true Apostles of our LORD.

The gift of tongues bestowed upon the first Christians, was a real gift of known and spoken languages, and therefore gives no countenance at all to these unintelligible and unmeaning sounds.

Prophecies, which are evidence from GOD, always come to pass. This is the test given by Holy Scripture itself. The alleged prophecies of this sect have frequently failed. They were also mingled with other error; nor did they appear in the way in which GOD gives His Holy Spirit. Rather they are of the character of the heretical Montanists of old.

The cures alleged are no attestation whatever of these claims.

Some one must be in error, the new Apostles, or the Apostles of our LORD. This has been the fearful skilfulness of Satan. As in moral conduct, so also in his other deceits, he leads his victims, step by step. He first led these persons under excitement, to make a new claim. They themselves say that they knew not beforehand, to what they should be led. They had no perception of what they themselves would, a short time afterwards, advance, The claim involves, first, that the whole Church *is* in error. This seems now little to assert. Then, that the whole Church *has been* in error from the times immediately following the Apostles until now. Strange that those who conversed with, inquired of, listened to the Apostles, and treasured up their words in their own souls, should not have known the minds of the Apostles! Yet people are accustomed to hear of the "early corruptions of Christianity." This too then is admitted and insisted upon, and disorders which Holy Scripture mentions as existing among individuals, are interpreted as proofs of the early corruption of the Church, and its departure from the mind of the Apostles. One more step remains. The Apostles themselves intended that Bishops, not Apostles, should be their successors.

This will be the turning point of the new theory. Either the first must be denied, but it

is certain,—or the new theory and all its claims must be abandoned, or those who have gone too far to abandon them, must deny the infallibility of the Apostles themselves. Signs of this have been shown already. S. Paul's with standing S. Peter has been alleged as a proof that Apostles were not infallible even in matters of faith. Admit this, and the whole foundation of the faith is gone.

Satan has skilfully adapted his deceits to an age which loves words and is careless about realities; which loves high-sounding names, grasps at shadows, puts itself off with outward show, and substitutes beauty and the administrations of the beauty of holiness, for holiness itself, and the power of the Gospel, and the hardness of the Cross.

Irvingism is subtly fitted to insnare those who are discontented with the state of things among us, and who cannot (on whatever ground) embrace the doctrines taught in the Church of Rome. It holds out a delusive unity, an unity to be effected in the same way as, at present, that with Rome or Greece, by submission to itself; an unity, therefore, which will never be, but the claim to which is producing a new rent, and a new sect.* It speaks in large words of its Apostles as above

* "This is not a new sect. It is GOD'S witness—*a Church*, in the midst of a disobedient and gainsaying generation, walking in obedience to all who have the rule over them." (*Testimony*, p. 63.) "A Church," in rebellion against the Bishops of the Catholic Church! But GOD is

all Patriarchs, Archbishops, and Bishops; * and their claims being false, its Apostles, Angels, Bishops, are but laymen, under high-sounding titles, as when an actor or actress "struts and frets his hour" as some king or queen. Entitled Apostolic, it will not be even Presbyterian. It uses Catholic language, insists much on the truth of its doctrine of the Sacraments, but its Eucharists will be consecrated by those whom the Church never allowed to consecrate, to whom our LORD never entrusted the office, simple laymen. Grasping at a shadow, it parts with the substance. It moulds a body; it cannot breathe into it a soul. If it be moulded into external beauty, the bloom will be the more fearful, because it veils but decay, the deadly icy coldness of the yet lovely form, whose soul is gone. Apples of Sodom, fair and beautiful to the eyes, but within dust and ashes.

There is one thing more fearful yet. What begins in excitement, ends in deceit. This had been too often and too sadly experienced. Excitement flags and exhausts; then it is worked up with more or less consciousness; the self-produced excitement is yet more exhausting. And then, when excitement fails, if it is of moment to keep up the impression, deceit becomes more and more

not the author of rebellion and schism, and He has but *one* Church, that which He himself founded, and with which, through its apostolical episcopate, He has promised to be, daily to the end. (*S. Matt.* xxviii. 20.)

* "Apostles are to bear the rule, under Christ, over His Church, in allthe earth." (*Ibid*, p. 58).

conscious. Self-deceit replaces excitement; it awakens into conscious deceit. Or people go on at once, "deceiving and being deceived." (2 *Tim.* iii. 13.)

The so-called "tongues" began, doubtless, in mere excitement: what they are now, GOD alone knoweth, "to Whom all hearts are open;" what they *will* become, unless they are abandoned, there is no doubt—detected imposture.

"Beloved, believe not every spirit, but try the spirits whether they be of GOD." For before the Day of our LORD, before even the chief deceiver, Antichrist, shall be revealed, "*many* false prophets shall arise, and shall deceive many." (*S. Matt.* xxiv. 11.)

APOSTOLIC GIFT OF TONGUES, AND IRVINGITE COUNTERFEIT.

Whenever ALMIGHTY GOD has made Himself or His Will known to man, He has made it clear, beyond all question, that it was Himself Who spake. He revealed Himself, through man, in the Old Testament; in the New, by the Only-begotten SON, and His Apostles. But in both, He accompanied a Divine mission by Divine credentials. These were of two sorts; works of Divine power, or words of Divine foreknowledge. When He sent Moses to Pharaoh, Moses said, "Behold, they will not believe me, nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee;" (*Exod.* iv. 1) and the

LORD gave to Moses the power of working miracles plainly beyond the power of man. Nicodemus says to our LORD, "We know that Thou art a teacher come from GOD; for no man can do these miracles that Thou doest, except GOD be with him. (*S. John* iii. 2.) Such again was the appeal of Elijah against the Prophets of Baal. He knew, by Divine inspiration, that GOD would answer his prayer; so he challenged the Prophets of Baal, that each should prepare a sacrifice, and "the GOD which answereth by fire," (sending fire from heaven,) "let Him be GOD." He had the water poured three times upon the sacrifice and the wood, in secret thought of the Holy Trinity; but also to show the people that there was "no fire under." The fire of the LORD fell, and the people cried, "The LORD He is the GOD! The LORD He is the GOD!" (1 *Kings* xviii.) Elisha asked that he might have a double portion of his master's Spirit. He saw him, as an image of our LORD, ascend into heaven. He received the gift. The Jordan parted before him as it did before Elijah. The sons of the Prophets said, "The Spirit of Elijah doth rest on Elisha." (2 *Kings* ii. 15.) GOD, on the same ground, claimed the obedience of Israel—"Ask now of the days that are past, which were before thee, since the day that GOD created man upon the earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever prophet hear the voice of GOD, speaking out

of the midst of the fire, as thou hast heard, and live? or hath GOD assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your GOD did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD He is GOD; there is none other besides Him." (*Deut.* iv. 32—35.)

So also as to prophecy. ALMIGHTY GOD Himself, in His contest with idolatry, again and again by the Prophet Isaiah appeals to this argument. None but GOD, in Whose hands are all things, and Who can bring about what He wills, can perfectly foretell things to come. True prophecy is as much beyond human knowledge as true miracles are beyond human power, GOD challenges the servers of idols to produce, if they can, anything like this.—"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear and say, It is truth." (*Is.* xliii. 9.) "Who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time and have declared it? Ye

are even My witnesses. Is there a GOD beside Me? Yea, there is no GOD: I know not any." (*Is.* xliv. 7, 8.) "Tell ye and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? have not I, the LORD? and there is no GOD else beside Me; a just GOD and a SAVIOUR; there is none beside Me." (*Is.* xlv. 21.) Whence GOD speaks of it as His own prerogative, that He annulleth things said falsely, and confirms what is said in His own Name:—"That frustrateth the tokens of the liars, and maketh diviners mad!" and "that confirmeth the word of His servant, and performeth the counsel of His messenger." (*Is.* xliv. 25, 26.) And our LORD says to His Apostles, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (*S. John* xiv. 29.)

The Apostles appeal to the Jews themselves, at the beginning of their preaching:—JESUS of Nazareth, a Man approved of GOD among you by miracles and wonders and signs, which GOD did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of GOD, ye have taken, and by wicked hands have crucified and slain: Whom GOD hath raised up, having loosed the pains of death." "Therefore, being by the right hand of GOD exalted, and having received of the FATHER the promise of the HOLY GHOST, He hath shed forth this, which ye now see and hear."

(*Acts* ii. 22, 23, 24, 33.) First, S. Peter says, GOD testified to our LORD Himself, as Man, by signs and miracles and wonders; but since it was part of the counsel of GOD, that He should die for us, then, lest it should seem that man had prevailed, CHRIST rose for us, and shed forth new miraculous powers upon His Disciples in His own Name. So His Disciples attested of Him; and the miracles which He gave them power to work were GOD's witness for them, that what they spake was true. This, too, our LORD had promised them. After having announced the great blessing of belief, and the penalty upon unbelief, He promised that He would give them credentials which might assure men in believing them.—"These signs shall follow them that believe: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (*S. Mark* xvi. 17, 18.) This promise, S. Mark, who records it, relates to have been fulfilled:—They went forth, and preached everywhere, the LORD working with them, and confirming the word with signs following." (*S. Mark* xvi. 20.)

In fact, ALMIGHTY GOD never has revealed Himself, without signs or miracles. So much was this impressed upon mankind, that the great impostor Mohammed, who could do no miracles, felt himself obliged to make excuses for himself.

He alleged (as the Irvingites mostly do now), that miracles were not necessary; that when GOD gave miracles, many did not believe them; and then, inconsistently in truth but as served his purpose, he appealed to the book which he professed to write from GOD, as if no one could equal it. In fact, he apologized for not having the miracles which he could not work, and appealed to a natural gift of GOD—his eloquent speech—as if this were a miracle in proof that he came from GOD.

The first Irvingites did appeal to gifts of GOD; the later Irvingites mostly apologize for not having what the first claimed. The first bear witness to the necessity of such proof, the latter to the absence of it. The first Irvingites were right in their principle, but mistaken in the fact. The latter Irvingites, finding that the facts fail them, deny the principle. They say that miracles are not necessary as proofs of apostleship, because others besides Apostles have worked miracles. Of course S. Stephen and others full of faith and power did great wonders (*Acts* vi. 8), and so will Antichrist and the false prophets (*S. Matt.* xxiv. 24), but what the Irvingites have got to show is that GOD has ever sent forth Apostles who were not endued with power to work miracles (*Acts* i. 8) in proof of their mission, when we find that the true Apostles *were* so endowed by our Lord, and when S. Paul distinctly says that "the *signs* of an Apostle were wrought

among you in all patience, in *signs and wonders and mighty deeds*" (2 *Cor.* xii. 12) *Rom.* xv. 18, 19; 1 *Cor.* ii. 4; *Heb.* ii. 4.

The outline of the fact was this. In the year 1826 several persons were led to pray for the outpouring of the Holy Spirit, and special prayer meetings were held for this purpose. In Scotland about this time the doctrine of the love of God in Christ for every soul of man, as evidenced in the death of His Son for all, began to be earnestly preached, and as earnestly opposed by the authorities of the Scottish Kirk. Amongst those who received this great truth to their souls' comfort and peace, were the two sisters Isabella and Mary Campbell. After the premature death of the former, *her sister Mary was visited* in 1829 by Mr. Alexander Scott, Mr. Irving's assistant, whose conviction it was "that the spiritual gifts *ought still to be exercised* in the Church; that we are at liberty and indeed bound to pray for them, as being baptized into the assurance of the 'gift of the Holy Ghost,' as well as of 'repentance and remission of sins.'"—(Mrs. Oliphant's *Life of Irving*, 4th Edit., pp. 275, 276.) A memoir of Isabella Campbell, which had obtained a large circulation and in which her sister's name frequently occurs, brought many persons to their mother's house at Fernicarry. Mary was at this time supposed to be dying of consumption—"not the ordinary tubercular consumption, but the formation of large abscesses on the lungs, which

from time to time burst and in doing so reduced the patient to extreme weakness. During the intervals she would rally and enjoy comparatively good health." "She was a woman of great personal attractions, had a beautiful face and soft eyes, with drooping lids which she seldom raised; she was very clever, and considering her obscure circumstances, was well-informed. Her character, however, lacked the moral strength of Isabella's, and her enthusiastic imaginative mind was not so strictly controlled as might have been desired, by keen and clear instincts or perceptions of right and wrong. There was in her, in fact, much of the nature and disposition which have from time to time furnished the Church with mystics. Among those who thus came to Fernicarry were some whose minds were much engaged in the idea to which at the time Mr. Irving's teaching had directed public attention, viz., that bodily disease was the direct infliction of Satan, and that therefore faith and prayer, and these only, should be employed as the means of deliverance from it; and that, moreover, by the due exercise of these the power of effecting miracles of healing, and other wonderful works, would be restored to the Church—a power hitherto kept in abeyance because of the Church's faithlessness." Accordingly Mary Campbell became possessed with the conviction that there was no reason why she should not expect that God should speak to her as He did to Elisha—

"we possess the character of those upon whom the LORD hath promised to pour out in the last days His SPIRIT, and 'they shall prophesy.'" She believed that she was in constant communication with the ALMIGHTY, as to various details in her daily life; and finally in March, 1830, "on a Sunday evening, Mary, in the presence of a few friends, began to utter sounds to them incomprehensible, and believed by her to be a tongue such as of old might have been spoken on the day of Pentecost, or among the Christians of Corinth. This was the first manifestation of the restored 'gift,' for such it was imagined to be. By and by she announced that she believed it to be the language of a group of islands in the South Pacific Ocean." For some time past "her desire had been to make known the Gospel," and this "gift" was looked upon as bestowed for that end. Mr. Story, the Presbyterian Minister of the parish, after carefully watching these "manifestations," and being in constant intercourse with Mary Campbell and others who had received the "gifts," (one of whom as well as herself had been raised from sickness, as they believed miraculously) was compelled to disbelieve in their reality. "The irresistible logic of facts did not permit him to remain long favourably affected towards this new religious movement, because it undermined his confidence in those who were assuming a

prominent part in its direction."—(*Memoir of Robert Story, of Rosneath*, 1862, pp. 194—212.)*

Hearing of these events in the west of Scotland, Mr. Irving and his friends thought that this was the fulfilment of their prayers. "They could not conceive that if they asked for bread, their FATHER would give them a stone; or, if they asked for a fish, that He would give them a serpent." Undoubtedly not. GOD *will* "give His Holy Spirit to them that ask it." Had these only asked of GOD for themselves and others, such graces or fulness of the presence of GOD the HOLY GHOST, as would make them holy, GOD would have been bound by His own promise to hear them. But GOD has nowhere promised

* "The first speaker with tongues was precisely the individual whom, under the supposition that they were no more supernatural than other elevated utterances of passion or fervour, one would naturally fix upon as the probable initiator of such a system. An amount of genius and singular adaptability which seems to have fitted her for taking a place in society far above that to which she had been accustomed; a faculty of representing her proceedings so as, whether wrong or right, to exculpate herself, and interest even those who were opposed to her; a conviction, founded perhaps upon her sister's well known character, and the prominent position she herself was consequently placed in, that something notable was expected from her; and her faint stimulus of admiration and scoffing—all mingled with a sincere desire to serve GOD, and advance His glory, were powerful agencies in a young, enthusiastic and inexperienced spirit. And when to all these kindling elements came that *fire of suggestion*, at first rejected afterwards *warmly received*, and blazing forth at last in so wonderfully literal an answer, it is impossible not to feel how many earthly predisposing causes there were which corresponded with, even if they did not actually produce the result."—*Mrs. Oliphant's Life of Irving*, *pp.* 287, 288.

those supernatural gifts upon mere asking. One might sooner say, "He *never* gives *these* gifts upon asking." He gives them, as He sees good, to whom He sees good. They have been, when given, a surprise to those to whom they were given; unlooked for by those among whom they were given. But of this hereafter But if men ask for what GOD has not promised to give, they will most likely be deceived. They prescribe wrongly to GOD's Wisdom and His Love; claiming things as good for them, for which He knows them not to be fitted. To give what such ask, might indeed be a stone or a scorpion—things not merely useless, but pernicious to those who ask for them.

However, Mr. Irving and his disciples were on the look-out for supernatural gifts; so, when they had heard of this claim of speaking in an unknown tongue, it seemed to them the fulfilment of prayer. Mary Campbell who claimed it, married, and became one of "the gifted persons" of Mr. Irving's congregation. Mrs. Caird's supposed gift was imitated by others.

The question of prophecy we will consider hereafter. Now, we will confine ourselves to the one question,—what was the apostolic gift of tongues? and consequently, whether the supposed gift has any claim to be accounted of the same sort as that bestowed upon the Apostles? If it has not, and if it has no evidence of being supernatural, then it is convicted of being a spurious

imitation of a Divine gift; the fruit, doubtless, originally of human excitement; but a foundation simply human of a fabric of human error.

Of the Apostolic gift of tongues, the primary object was to enable the Apostles to preach the Gospel to all nations. Widely spread as the use of Greek and Latin were, they were not so widely spread as the Gospel was to be. Within the first century, the Gospel spread from India to Britain, and embraced nations speaking divers tongues, which it is difficult, even now with all our helps, to acquire. As inhabitants of Galilee, "unlearned and ignorant men," the first Apostles probably for the most part knew no language beyond the unrefined Aramaic dialect there spoken. Yet we know how near a man's native language is to his soul. One who comes to him and speaks to him in his own language, has thereby an access to his heart, which he could not gain through any other. We have instances of this at our own doors. It is well known how the heart of an Irishman warms, when he is spoken to in his tongue, however well he may know ours; how even in sickness or death his eye will kindle when he hears it. In the passionate religious excitement which prevailed some years past, an Irishman was about to fell an English Priest into the open grave by which he was officiating; the Priest began the LORD'S Prayer in Irish—the uplifted arm fell. In the American war, the English had, on one occasion, advanced unseen, to the

very posts of the Americans. The surprise was all but completed—but they did not fire. When asked why they did not fire, they sent back answer, "We cannot; they speak English." They had, at great risk, to be withdrawn. Of late, it has been felt and acknowledged, that those who would exercise religious influence over the Irish, Scotch, or Welsh, even though they understand our language, must speak to them in their own.

Apart, then, from the fact that most of the Apostles probably knew neither Greek nor Latin, there were, even within the precincts of the Roman empire, many nations who could not speak or understand either. The language of a conquering people for the most part, spreads neither widely nor deeply. It is learned for civil purposes only. Unless the conquering people itself settles and colonizes the land, the language takes no hold upon the natives. Norman and Saxon were mingled in our language, and the old Saxon was driven out, because the people were mingled. Where the races have kept more apart, in these two small islands, three languages maintain their ground, over against that, which is the language of theology, of law, of politics, of literature, of physical science, of commerce. A fourth language has kept its hold in the little Isle of Man, and had a translation of the Bible for itself. The English language has spread itself well nigh over the whole Northern Continent of America; it

will be the language of the Continent of Australia. In these two little islands, it is hemmed in within narrow bounds, and, until very lately, it was scarcely understood beyond them. In India, a hundred millions are under our sway. Our language is understood, probably, by some few hundreds of the natives. So it was of old. Beyond Greece Proper, the Greek language was spread to some islands, to the coasts of Asia Minor, to some towns in Egypt, to some capitals, such as Antioch, and to the neighbourhood of Marseilles. It spread, probably, but little inwards. Greek words were adopted into some of the native languages of Asia Minor; but those languages retained their hold upon the people. Latin colonists also found their way into Egypt; but Greek and Latin were probably confined to the Delta, and some Greek and Latin cities. In the third century, S. Antony was ignorant of either language. They were foreign languages, which he did not learn, but spoke only his native, Egyptian. Phœnician, Roman, and Saracenic conquerors have by turns mastered Northern Africa. None of these languages displaced the rude original dialect. Punic also continued a living language, side by side with the Latin, at the close of the fourth century after our LORD. S. Irenæus wrote in Greek, at Lyons, in the second century; he mentions as known to himself, "many nations of barbarians, who believe in CHRIST, having salvation written, without paper and ink, by the Spirit upon their

hearts." These accordingly, as barbarians, understood neither Greek nor Latin.

In the account of the Day of Pentecost, (*Acts* ii.) fifteen different nations are mentioned, from which Jews and proselytes were assembled at Jerusalem. These say that they each heard the Apostles "speak in our own dialect wherein we were born." Now it has been a question, wherein the miracle consisted; whether GOD enabled the Apostles, or other disciples, to speak in divers of these languages, or whether He caused what they spake in their Galilean dialect, to be heard by the natives of all these different countries, each in his own. A celebrated father, in the fourth century, mentioned this last opinion. The miracle would, however, then have been rather with the hearer than the speaker; and the hearers themselves believed that the gift was bestowed upon the speakers. "We hear *them speaking* in our tongues." But anyhow, it is quite plain, that these natives of different countries did hear them each in their own tongue. It is twice repeated—"How hear we, each in our dialect, wherein we were born?" "We hear them speaking in our own tongues." The contrast is between the speakers, who were *all* Galilæans, ("Are not *all* these who speak Galilæans?") and the hearers, who heard them, each in their own language. Such is the plain account of the miracle of the Day of Pentecost, although those who do not like to receive the plain account, call it obscure.

Of course, if a person will not take the plain meaning of words, the plainer they are, the more puzzled he must be to find any other. If the road lies very straight before a person, it is very puzzling to find an excuse to go out of the way. The road puzzles him, because it is straight and he wishes that it were not, and wants to find some way out of it.

The miracle at the Day of Pentecost, was twofold. The disciples upon whom the Holy Ghost came down, spake Divine things which He taught them, in fervid words which He gave them, and that in divers languages, so that all might hear and understand them. They "began to speak in other tongues," *i.e.*, other tongues than their mother tongue, "as the Spirit gave them utterance." He enabled them to speak powerful, glowing, kindling words, like the flames of fire which rested on the head of each. The multitude which came together was astonished, because "each heard them speak in his own dialect." Miracles are signs for the unbelieving. As it might be supposed then, the mixed multitude assembled at Jerusalem were first amazed at the outward sensible miracle. "Behold are not *all these* who speak, Galilæans." Almost all the Apostles were not only of the one nation of the Jews, but lived in the most despised, unlettered, dullest part of it, Galilee, of which it was said proverbially, "Can any good thing come out of Galilee?" "And how hear we, each in his own

dialect, wherein we were born ?" It is not even true, that any one language, or any languages which the Apostles, had they been educated Jews, might have known, would have sufficed for all these people. But those very people contrast the one native language and native country of the Apostles, with their own various languages—"Are not *all these* who speak Galilæans ? and how hear we, each in his own dialect, wherein we were born ? We hear them speak—not "in tongues,"—but "in *our* tongues, the wonderful works of God." Then there are enumerated fifteen nations, most of whom we know to have spoken distinct languages. And these say, that they each heard the Disciples speak in their own dialect, wherein they were born, in their own native language. There was not *one* native language for all these people. If any venture altogether to deny what Holy Scripture says, they do it at their own peril, and we understand what they mean. But to say that Holy Scripture does not mean that the Apostles spake in those divers languages, when Holy Scripture asserts in the plainest terms that they did, is (under pretence of vindicating the Scriptures when they need no vindication) flatly to contradict Holy Scripture. In this way, every fact in Holy Scripture might be, by turn, denied.

But some say, (and Irvingites* have quoted

* In the "Permanency of the Apostolic office," Neander, "*Planting and Training of the Christian Church*," is quoted, p. 23 and App. A.

this in behalf of their claims,) this would be a superfluous miracle. It is certain, that among the inhabitants of *cities* in Cappadocia, Pontus, Lesser Asia, Phrygia, Pamphylia, Cyrene, and the parts of Libya and Egypt inhabited by Greek and Jewish Colonies, Greek was for the most part more understood than the old language of the country." And so the passage is to mean, that, "among these *so-called* Galilæans there *might be some* whose dialects were not that of Galilee; and "it *might be also*, that people out of the border country of Galilee, had learned foreign languages, which they now employed, to be better understood by strangers." Now first of all, these two "might be's" contradict one another. First, out of the fifteen nations eight are selected, in which it is supposed that Greek would be better understood than the dialects of the country. So then it is to be supposed that Greek was the language spoken. Secondly, it is supposed that divers of the Apostles, although called in contempt Galilæans, despised, as they were, for want of culture, were in fact good linguists, and knew all sorts of languages. The High Priests knew S. Peter and S. John to be "unlearned and ignorant men;" but now they are, while fishing or mending their nets, to have learned tongues not spoken in the land where they lived—languages, which if any of us knew well, we should have the reputation of being very learned men. Again, on the one hand, it is supposed to be

unnatural that, under the influence of the Spirit, and speaking the wonderful words of GOD, they should not use their native language; and on the other, it is admitted that they did *not* speak their native language, but languages, which "it might be" they had learned "with the view to be better understood." Such contradictions people fall into, when they will not submit themselves to the plain meaning of Holy Scripture. Our LORD had promised to His Disciples, among other miraculous gifts, that they "should speak with tongues;" and S. Luke relates, that, upon the descent of the HOLY GHOST on the Day of Pentecost, they did speak in varied tongues. This theory admits that they did speak with tongues, only it supposes that those tongues were learned long before in Galilee.

The only ground alleged for all this is, that it is supposed that the inhabitants of the *cities* in certain countries mentioned in the account of the Day of Pentecost, could speak Greek better than their native language. But (1) this is not true; (2) if true, it would prove nothing. It is not true; for to go no further than the Acts themselves, the inhabitants of the cities of Lystra and Derbe spoke Lycaonian. It would prove nothing; for the Gospel was not to be preached to the inhabitants of cities only; and the rest are not even supposed to have spoken any but their own tongue.

With such plain words of Holy Scripture, it is

superfluous to go further to establish that these people who heard the Apostles speak, "each in our own language in which we were born," did each use familiarly their own separate native languages. Yet it may illustrate Holy Scripture, to set before the eyes what is known of these ancient languages, of which some remain,—some have long been swept away.

Apostolic Gift of Tongues.

The list of the languages spoken on the Day of Pentecost begins with (1—3) the Parthians, Medes, Elamites. These nations lived in the far-east, beyond the bounds of the Roman empire, and were its formidable enemies. They were spread over very large tracts, and probably spoke widely different dialects of a very ancient language, akin to that in India, which is the basis of the modern dialects. Twelve known languages are classed under the ancient Persian language. "The dwellers in Mesopotamia (4) spoke the Western Aramaic, or Syriac, as those in (5) Judæa spoke the Eastern Aramaic, or Chaldee. (6.) Cappadocia was probably peopled by the same race, the inhabitants being called by the old Greek writers, Syrians or Assyrians, or White Syrians. When people have been long separated, mere dialects diverge into different languages, as our language retains but little of its German original. The Cappadocian words, still preserved, are very unlike Syriac.

(7, 8.) "Asia and Phrygia."

Lydia was called by the Romans "Proconsular Asia;" *i.e.*, the province of Asia under a Roman Proconsul. The Lydian and Phrygian languages were distinct; for they together formed the ingredients of a third language—the Mysian. Of the Mysians it is said, "they speak a language mingled, in a manner, of Lydian and Phrygian." The Phrygian language was connected with the Armenian, as the nations themselves were descended, the one from the other. It was allied, but distinct. For the Armenians were said of old "to Phrygianize much in language;" *i.e.*, borrow from the Phrygians.

(9.) Of the Pamphylians, it is related that some Greeks who settled among them, "forgot their own language, and took that of the "Barbarians;" *i.e.*, the natives who knew not Greek. (10.) The old languages of Egypt are known now also. Many of the Alexandrian Jews certainly spoke Greek. Yet when S. Paul would speak to the chief Captain who had had him bound, the chief Captain who thought him to be an Egyptian, took it for granted that he could not speak Greek.—"Canst thou speak Greek? Art thou not that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" (*Acts* xxi. 37, 38.) (11.) In "the parts of Libya round about Cyrene," the old Berber language was spoken. (12.) "Strangers of Rome," of course

spoke Latin. (13.) The Cretans alone, of the nations here enumerated, spoke Greek. (14.) The Arabians spoke then, as now, the language known by their name.

Thus, even at this distance of time, when many of the languages in which the Apostles spoke on the Day of Pentecost have passed away, it can through the providence of GOD, be shown of all but one,—that of Pontus,—that they were distinct languages, as Holy Scripture declares them to have been. As to Pontus itself, there can also, not be the slightest doubt. It was a large tract of country, separated by a chain of lofty mountains from Armenia and Cappadocia, and so, probably, inhabited by a distinct people. It is in itself the more probable that the language was distinct, because, in that same country of Asia Minor, there are notices of other languages, distinct from the Greek and from one another. The "Lycaonian" is mentioned in the Acts. Old Greek writers mention seven other languages —the Carian, Galatian or Celtic, Lycian, Pisidian, Bithynian, Mariandynian, Paphlagonian. There could be no likelihood, even apart from the authority of the Acts, that the inhabitants of the large tract of Pontus, being geographically distinct, and, until the last century before our LORD, a distinct kingdom, did not speak a distinct language. At that very time, Mithridates, its king, "learnt thoroughly the languages of the twenty-two nations" under his rule, in order to

speak them as a native to those whom he wished to unite with him in making head against the Romans. The fact attests, 1st, the variety of the languages spoken, within a narrow space, in these very countries near Judæa, at a time very close upon our LORD's coming. 2nd. That among these very people, the knowledge of their language was an avenue to the heart. The poorer classes also, to whom the Gospel was to be preached, did not understand even dialects very much akin to their own. To us who know them as dead languages, Hebrew and Chaldee seem, and indeed are, very closely allied. In the time of Hezekiah, the high officers of the King of Judah, and of the Assyrian King, mutually understood each other's language. The "people that sat on the wall" knew only their own.

When then the HOLY GHOST descended upon the one hundred and twenty disciples on the Day of Pentecost, besides His other gifts of spiritual wisdom, courage, zeal, holiness, He also bestowed upon them "the gift of divers languages, that they might preach the Gospel to all nations," and the *Apostles* received power to bestow the same miraculous gifts upon others. Simon Magus *saw* and beheld, "that through the laying on of the Apostles' hands the HOLY GHOST was given." The ambitious, covetous Simon, wished for some power which should bestow distinction upon himself—something which people, good and bad, might covet. He had no sense for any

inward, spiritual gifts. He wished for something to replace the magical arts, whereby he had before been thought "the great power of GOD." It is not said expressly, *what* were the visible gifts of the HOLY GHOST bestowed through the Apostles' hands. But it is plain that they were visible — wonderful. They were gifts which "came upon them," and so possibly they were the same gifts, and came in the same visible form as those which "came upon" the Disciples at first. They were *given* to the one hundred and twenty Disciples; but to the Apostles alone it was reserved, that through prayer and the laying on of *their* hands, the same gifts were bestowed. (*Acts* viii. 18, 10, 15.)

In the case of the Disciples who had received only John's baptism, and who, on S. Paul's teaching, were baptized in the Name of JESUS, it is said expressly that they received the gift of speaking with tongues. "When S. Paul had laid his hands on them, the HOLY GHOST came on them, and they spake with tongues and prophesied." They received two gifts:—1st, they spake with tongues, (*ib.* xix. 6), not as the Irvingites now say, "in *the* tongue," but in tongues; *i.e.*, in divers tongues or languages. 2ndly, they prophesied. The gift of prophecy may have been either actual foretelling of things to come, or inspired fervid setting forth of "the wonderful works of GOD." In this last case they would be the very same gifts which had been bestowed

upon the Disciples on the Day of Pentecost—two distinct gifts, although capable of being used together in one.

These two gifts were, in the person of Cornelius and those who were assembled with him, bestowed with especial reference to the gifts of the Day of Pentecost. A series of miracles was wrought by GOD, to show the Jews that the Gentiles also were to be received by baptism into the full privileges of the Church of CHRIST. By a vision by day, Cornelius was told to send for S. Peter; by vision, S. Peter was bidden to accompany those who were sent for him, and was taught "not to call that common which GOD had cleansed." And when he had come, the miracles of the Day of Pentecost were renewed. "While Peter was preaching to them, the HOLY GHOST fell upon all who heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the HOLY GHOST. For they heard them speak with tongues, and magnify GOD." The very words are chosen to correspond with that former miracle. There it was said, "We hear them speak in our own tongues; here, "They heard them speak with tongues;" there, what they spoke, were "the wonderful works of GOD;" here they "magnify GOD," by speaking of His marvellous work. S. Peter says the gift was the same. "The HOLY GHOST fell on them, as on us at the beginning." (*Ib.* xi. 15.)

As little can be doubted that the gift spoken of, as abused in the Corinthian Church, is the very same as that mentioned in the day of Pentecost. Our LORD promised one gift, to "speak with tongues." The careful relation as to the Day of Pentecost, shows what that gift was,—the gift of speaking "the wonderful gifts of GOD" in divers *known* languages. When then Holy Scripture mentions an abuse of the gift of speaking in tongues, it plainly means the same gift. To interpret it otherwise, would be to defy the laws of all language and confuse all meaning of words. If the words "speak in a tongue" are, without any further notice, to be assumed to mean one thing in the Gospel and the Acts, and another in the Epistle to the Corinthians, the same might be said of any other words—sin, righteousness, redemption, faith, charity; and there would be no fixed principle left by which to learn the truth or meaning of the Word of GOD.

But, in truth, if we look closely into the accounts of the abuses in the Corinthian Church, we shall see from the very surface of Holy Scripture, a correspondence between the two accounts. The abuse is admitted on all hands. Extraordinary gifts of the SPIRIT were abused *then* as eloquent preaching may be abused now, if any preach themselves, not JESUS CHRIST; seeking themselves and the praise of men, not the salvation of souls or the glory of GOD. Certain persons were eager to display, each his

own gift; and thence arose displays of vanity and confusion. S. Paul enumerates five gifts, which were thus abused; "and when ye come together, each hath a psalm," *i.e.*, a hymn which God gave him the power of composing; "hath a doctrine," *i.e.*, some spiritual instruction; "hath a revelation," some prophetic knowledge communicated to him; "hath a tongue," *i.e.*, Divine truth conveyed in a language unknown to the people; "hath an interpretation," *i.e.*, can explain what is so said, so as to be understood by the rest. While each of these was eager to display his own gift, they interfered with one another, and confused one another and the people.

Of these, the gift of tongues, as allowing the most room for display, was the most abused. It was, as appears in this place also, a double gift. It was not a mere power of speaking languages unlearnt. It was the power of speaking the things of God in foreign languages, Such an one "spoke mysteries;" but unless some one could explain it to those who understood not the language wherein he spoke, the words which *he* spake by the Spirit of God, edified himself only, and were spoken to God, not to the people. "The same person," says S. Chrysostom, "used to discourse both in the Persian and Roman and Indian, and many other tongues, the Spirit sounding within him. And the gift was called the gift of tongues, because he could all at once speak divers languages." "The being possessed

by the Spirit is common to both, as well to him that prophesieth, as to him that speaketh with tongues. But in this, the one (he, I mean, who prophesieth,) hath the advantage, in that he is also profitable unto the hearers."

The account of this gift altogether corresponds with that mentioned in the Acts. 1. It was a two-fold gift, as that also was. 2. It was the same gift which was possessed by S. Paul himself. Lest any should think that S. Paul depreciated it, because he possessed it not, he says of himself, "I thank my God, that I speak with tongues more than you all." (xiv. 18.) 3. A little before, when S. Paul enumerated the miraculous gifts bestowed by God upon the Church, he places at the close of them "*diversities* of tongues," (xii. 28), *i.e.*, various kinds of languages. It is not *one* tongue, but many "kinds of tongues," *i.e.*, divers kinds. 4. These tongues, he calls "tongues of men;" (xiii. 1) *i.e.*, "of all nations in every part of the world," says S. Chrysostom. 5. These languages of which he speaks, were known languages; although in most countries, any language except that of the country, would, to most of the inhabitants, be an unknown language. "There are, it may be, so many kinds of voices in the world." (xiv. 10.) He had spoken before, of "kinds of tongue," and none of them without signification;" "so many tongues," says S. Chrysostom again; "so many voices of Scythians, Thracians, Romans, Persians, Moors, Indians,

Egyptians, countless other nations." "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian, and he that speaketh shall be a barbarian unto me." The term "barbarian," was a received name for those who spoke not the language of the polished Greek. *They* divided the whole world into Greeks and barbarians, *i.e.*, those who used their language and their habits, and those who did not. The Romans included themselves among the civilized nations; to them then, all were barbarians save the Greeks and Romans. One then who spoke a foreign language was to those whose native language was Greek, so far a barbarian, in that he spoke the language of barbarians. When a Roman poet was banished among the Getæ, he complained, "I am here a barbarian, because I am understood by no one." "In those languages which we do not understand, which are countless," says the Roman orator, "we are as deaf." The inhabitants of Melita are called "the barbarous people;" not as really barbarous, for S. Luke says, they "showed us no small kindness." But they spoke then, doubtless, as they do now, in dialect of Arabia.

In the whole chapter, one expression only *might* imply that the speaker himself understood not what he said. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." This, however, would be contrary to what S. Paul had said: "He that speaketh in an

unknown tongue edifieth himself." S. Paul then probably means, that if he were to speak in a tongue unknown to them, his understanding would be unfruitful; *i.e.*, would gain no fruit as to others. It is difficult, without authority, to suppose that persons ever received the gift of speaking in a language, without themselves understanding it. It seems so useless a gift, that we should not suppose that GOD had ever done it, unless He Himself were clearly to tell us, but even this would give no sanction for supposing that GOD inspired people to utter sounds which were no language at all—conveying no meaning—having no meaning, but sounds only.

Such being the obvious meaning of Holy Scripture, no one can be found among the ancient Christians, who understood the gift in any other sense. In the time of S. Irenæus, (born probably about A.D. 140), there were still living persons who spoke with tongues. The two gifts of spiritual teaching and speaking in foreign languages were still united. For to speak in a foreign language would in no way be a furtherance to preaching the Gospel; unless he who possessed the language was enabled also to speak powerfully the faith of the Gospel. The foreign language was but the conduit—the truth of the Gospel was the thing conveyed. S. Irenæus then says,* "When the Apostle says, 'we speak

* v. 6, 1. In the other place in which S. Irenæus speaks of the gift, (iii. 12, 1,) he is speaking of the Day of Pente-

wisdom among the perfect,' by the 'perfect,' he means those who had received the Spirit of God, and *in all tongues* speak through the Spirit of God, as he himself also spake. As also we hear many brethren in the Church having prophetic gifts, *and speaking in all sorts of languages* through the Spirit, *and* bringing to open day the hidden things of men for good, *and* expounding the mysteries of God, whom the Apostle calls spiritual—being spiritual through participation of the Spirit, but not through defrauding and removal of the flesh and simply Spirit:" (as the heretics thought, who despised the flesh.) To "speak in all sorts of languages, in all tongues," *can* have but one, its plain meaning, what any plain man would mean by it. If any of us were to say of a man, he "speaks all sorts of languages," we should think any one in jest, or very shameless, who should insist that he meant that the person spoke one language only, or rather made inarticulate sounds which no one understood.

In the next century, Origen says of S. Paul, "I suppose that he was made debtor to different nations, because, through the grace of the Holy Spirit, he had received the gift of speaking in the languages of all nations; as he himself also saith,—'I speak in tongues more than you all.'

cost itself, and distinguishing the two gifts. "When the Holy Ghost had descended upon the Disciples, that all should prophesy *and* speak with tongues."

Since then any one receives the knowledge of languages, not for himself but for their sake to whom the Gospel is to be preached, he is made debtor to all those of whose language he received the knowledge from GOD."

With regard to later writers, it is not ever pretended, that any one did not (as in fact all did) take the plain words of Holy Scripture as to this gift in their plain sense.

IRVINGITE COUNTERFEIT OF THE APOSTOLIC GIFT OF TONGUES.

Such was the Divine gift of divers tongues to the first Christians. It remains to show what was the gift claimed by the followers of Mr. Irving. The interruptions of the service in Mr. Irving's chapel in London, through "utterances," partly in no known language, partly in English, were the occasion of his being tried by a Presbytery, and ejected from his chapel. On this occasion, Mr. Taplin, one of the chief speakers, states upon oath, what he believed the gift to be. The defence set up was, that they were not women or (in Mr. Taplin's own case) men who spoke, but GOD, the HOLY GHOST. Mr. Taplin himself supposed the gift of "the unknown tongues," (as it was called,) to have been the gift of speaking divers distinct languages; only these supposed languages were unintelligible, both to those who spoke them and to those who heard them, and not any known languages.

I will give the questions and answers which relate distinctly to this subject.

Were* the manifestations in the Church by you and others, similar to that we heard this morning?† Our gifts differ in some respects, although they are similar in kind. We speak each a different tongue. *Q.* Did you understand what you spoke this morning? I understood the English.

Mr. Mann. Have you ever heard Miss E. Cardale speak in the Church? Many times.—Mrs. Cardale? Yes; or rather the Spirit of GOD speak by them.—Have you heard Mr. Baxter speak? Yes I have.—Publicly in the Church? Yes, publicly.—Have you ever heard Miss Hall? Yes.—Have you heard Mrs. Caird? I have.—Mrs. Simpson? Yes: understanding me, when I say *they* spoke, to mean the SPIRIT spoke by them.

You‡ have said your gifts are different: in what respect do they differ? We speak each a different tongue, and as in the Old-Testament-prophets and among the Apostles, there is found a diversity of style and character, owing to the medium of their own mind, through which the word passed, although they spoke by one Spirit; so among our gifts, there is the same kind of diversity...How do you discover the difference between the tongues? In the same manner as we discern the difference between French and Italian, the Turkish or Hindoostanee; that is, by the ordinary method by which languages are distinguished.

Moderator. Now, sir, you have confessed you do not understand those tongues: you know we distinguish the French and Italian to be different languages, by the different forms and inflexions of the words; do you discover the

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* Evidence of Mr. Irving's Trial, p. 12.

† Mr. Taplin (the Irvingites said, the Spirit of the LORD) had interrupted the Moderator "during the prayer, and while the Moderator was expressing that the Court was met in the Name of the LORD JESUS," Mr. T., "in a loud voice, after some sentences in an unknown tongue, declared—Ye are not met in His Name; ye are not met in His Name; ye are met in your own name; ye are met in your own name. Beware! beware! tremble ye, tremble before Him. —*Ib.* p. 3, Note.

‡ Evidence of Mr. Irving's Trial, pp. 14, 15.

difference in these tongues by this ordinary and natural process? In the same manner as you would distinguish between Welsh and Italian. *Q.* It is not, then, by spiritual discernment? No. *Q.* Since it is not by spiritual discernment, is it not possible you may be mistaken? In the same manner as it is possible you may be mistaken. *Q.* May not the languages be so nearly alike, as that you might mistake the one for the other? It might be so; but I discern their difference in the same manner as I should, if I heard the natives of different countries speaking their own tongue.

Thus, then, the question of the tongues is admitted to be one of human intellect. Mr. Taplin asserts that he himself, and all those other persons spoke different tongues; that all of them could distinguish the tongues of the one from the other, just as we distinguish known spoken languages; and that it was not by spiritual discernment that they distinguished those languages; but in the same way that we distinguish languages from one another.

Now, first, out of the eight persons who were averred so to have spoken, one, Mr. Baxter, admitted that he was deceived. Another admitted that it was no gift at all, but that she was gradually led on to imposture. Miss Hall was governess in the family of Mr. Perceval, who became one of the supposed Apostles. At first she conceived herself to be inspired; she was one of the "gifted persons;" "for months she was received as a prophetess among them;" she was "the first to speak in the public congregation." On an unimportant matter, she differed from two other ladies, who also spoke (as they

supposed) in the tongue, and who thereupon declared her a false prophetess. Miss Hall owned that in two or three instances, she had "meditated utterances before repeating them;" but declared that on this occasion upon which she was charged, she had not done so. She had spoken in the so-called tongue, but abandoned it and the Irvingite body.

Again, a third, Mary Campbell,* one of the original claimants of the gift, not only uttered such sounds, but wrote down what she intended to be a written character representing them. These fragments of writing were submitted, doubtless, to many. The writer of this article was asked about them, as were the late Dr. Lee (the Hebrew Professor at Cambridge,) and Sir G. Staunton. Every one knows the characters of many more languages than he is actually acquainted with. These characters were plainly not any known characters, but had most likeness to those which one sees on the large Chinese tea-chests, some memory of which was probably floating in Mary Campbell's mind, when she made these marks.

Dr. Lee's answer was—

"Whatever it [the paper] contains, if, indeed, it contains any thing, must for ever remain a mystery to me, for I am quite unable to attach any meaning, sound, &c. to the characters in which it is written. My *opinion* is, that it contains neither character nor language known in any region under the sun; and this, without laying any claim to miraculous powers, I will venture to predict, will turn out to be the case. If the authoress of these papers

* Afterwards Mrs. Caird.

has indeed a miraculous gift of tongues, why does she not at once make out the proof, by giving out a composition in some tongue confessedly known to a few, at least? This would put an end to all possible doubt, and this too was the sort of proof given in the Apostolic times, 'We do all hear them,' &c."

This is so evident, that it hardly needs grave words to point it out. Mary Campbell was conscious that spoken words must be capable of being written down: and under the same excitement with which she spoke, she "traced characters with extraordinary rapidity." She spoke what she thought an unknown tongue; and, in conformity with this, she wrote in an unknown character. But the only object in writing words down, is in order that they may be read and remembered. This was the very object of the invention of writing. It is not a natural power of man. It is a mechanical invention of man for the object of fixing his passing thoughts, so that they may be understood and communicated to others, or be used as memoranda by the writer. The one object of writing, is to be understood. A person vents himself in articulate or inarticulate sounds, at times, for the mere end of giving vent to his emotions. He never writes, except to express his meaning. But Mary Campbell did not profess to understand the characters which she traced. They were no real characters, so that no one else could understand them. To write such characters was a mere unmeaning act, under the guise of a real meaning. But the act of writing these unreal and unmeaning characters, was

bound up with the claim of speaking an unknown tongue. The writing betrayed the character of the speaking. As the one was unmeaning, so was the other.

Again, Mr. Pilkington* who was for some time among them, says of himself, that—

"Guided by the good opinion I had formed and ever will maintain or Mr. Irving's piety and zeal for religion, assured of his knowledge of the persons whom he declared to be 'gifted' with the HOLY SPIRIT, and satisfied of their piety by personal observation, I had become a believer of the probability of the truth of his observation."

Now he sets down various sounds which he declares that he heard. Of one he says, that "it burst forth with an astonishing and terrible crash." He says, "that it gives some idea of the sound with which the tongue was delivered by him, [Mr. Taplin], if *cras-cran-cra-crash* were uttered with a sudden and rapid vociferation." The effect he describes to be such, that a lady, who herself was supposed to speak in the tongue, "although accustomed to it at a distance, involuntarily started three inches from her seat," when it was spoken alone to her.

Mr. Pilkington noted down other sounds which he heard; being the whole or part of what was supposed to be spoken in an unknown tongue. Such were "*gthis dil emma sumo*," "*hozeghin alta stare*," "*holimoth holif aw thaw*," "*hozehamena-nostra*," three times repeated; "*casa sera hastha caro, yeo cogo nomo.*" Mr. Pilkington explains

* Unknown Tongues.

some of these words as broken English, "holi-moth holif awthaw," being "Holy Most* Holy FATHER;" (the last divided differently and pronounced broadly). The speaker did not deny that she had spoken English, but whispered to her neighbour, "I didn't speak in English, did I?" Again, Mr. Taplin acknowledged Mr. Pilkington's translation of words which he himself had used, "contemn opposition," (at which he arrived by regarding the sounds as broken Latin) to have been correct. On his interpreting the words "gthis dil emma sumo," (preceded by some others, not imitable by orthography,) "I will this dilemma assume," the speaker subsequently denied having uttered the word "dilemma." Now had the words been (as was said) not understood by the speaker, she could not have remembered whether she had or had not uttered certain sounds. No power of memory would enable a person to remember a set of sounds, to which he had attached no meaning. We remember *words*, (although for the most part not accurately, unless something has impressed them upon us,) because they convey to us a definite meaning which fixes them in our minds. Sounds, being merely arbitrary, unless they were devised beforehand, or noted down at the time, could not be remembered by

* Mr. P. says, that the mouth being formed circularly, *as* he describes this speaker to have formed her's, *most* would be pronounced *moth*. This is so.

the speaker. The very denial implied one of two things, either that the sounds were artificially planned, or that the speaker denied positively what she could not certainly know.

In another case, Mr. P. connected together broken Latin words.* Whether he was right in assigning any meaning to them or not, he was competent to say, that he heard certain words of broken Latin. In another case, a "gifted sister" uttered only "half a dozen musical sounds," upon which a "solemn silence" ensued.

Mr. Baxter himself gives, in his own case, a very remarkable explanation, how, without imposture, this claim might gradually grow. His first impulse was to speak in a language *which he knew*, only not his native language, and he so spoke.

"A few days before the prophecy of my call to the apostolic office, whilst sitting at home, a mighty power came upon me, but for a considerable time no impulse to utterance; presently a sentence in French was vividly set before my mind, and, under an impulse to utterance, was spoken. Then in a little time, sentences in Latin were in like manner uttered, and, with short intervals, sentences in many other languages; judging from the sound, and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish; the first she can read and translate, the second she knows but little of. In this case, she was not able to interpret nor retain the words as they were uttered."

He then goes on to describe how the impulse to speak without meaning continued, and in his case, failed.

* Unknown Tongues, page 28.

"All the time of these 'utterances' I was greatly tried in mind. After the first sentence, an impulse to utterance continued on me, and most painfully I restrained it; my conviction being, that until something was set before me to utter, I ought not to yield my tongue to utterance. Yet I was troubled by the doubt, what could the impulse mean, if I were not to yield to it. Under the trial I did yield my tongue for a few moments, but the utterance that broke from me seemed so discordant, that I concluded the impulse, without words given, was a temptation; and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could neither recognize the words nor sentences as any language I know, except those which were French or Latin."

Now this experience of Mr. Baxter is at variance not only with the gift of the Day of Pentecost, but with the claim set up by the Irvingites. The gift of the Day of Pentecost was the instantaneous and miraculous gift of *known* languages, such as Persian, Arabic, Egyptian, to persons to whom they were naturally unknown, in order that the Gospel might be preached to those who spoke those languages. The Irvingites' claim was to the gift of languages unknown to all alike, whether speaker or hearer. Mr. Pilkington says, that his interpretation was rejected, because it went on the supposition that the languages were known languages, and could be understood through the natural powers of any one who understood the language, not by revelation of God the Holy Ghost only. Now Mr. Baxter began by speaking languages, which were to many of his hearers unknown tongues, which were looked upon by them as gifts of God the Holy Ghost, yet which

he had learned in the way in which all educated men learn them, Latin and French. From time to time, he continued to speak in those languages; and when he so spoke, of course (as he says) he understood what he said, while yet the congregation imagined that in these, as well as other utterances, he was taught by GOD the HOLY GHOST, not only to speak whatever he did speak, but to speak it in an unknown tongue. In this they were deceived. No one discovered that Mr. Baxter was speaking these sentences in languages known to every educated man. They received as a sign and power of GOD, what is one of the most ordinary every-day acquirements of men who have any education at all.

But Mr. Baxter was thought by one to have spoken also Italian and Spanish. This, had it been so, would have been a miracle, since he had not learned them. But had the words been Italian or Spanish, one who knew enough of those languages to know them to be such, must have been able to "retain or interpret some words as they were uttered," which this lady was not. Mrs. Baxter, who knew neither language by ear, must have been imposed upon by some likeness of sound. One who could not retain a word of what was spoken, can be no witness as to the language which was spoken. The recurrence of certain sounds, which often occur in the ending of words, might readily make a person slightly acquainted with those languages, think that one

was speaking Italian or Spanish. But Mr. Baxter's own conviction was that he spoke neither. He says of others,

"I questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter; though sometimes also the former."

And he sums up thus:—

"My persuasion concerning the unknown tongue, as it is called, (in which I myself was very little exercised), is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourse is, much of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration."

Now, since Mr. Baxter was plainly in earnest and sincere, there is the less reason to suppose that any of the others were guilty of deceit. To their own Master they stand or fall. But the whole relation is in harmony with what happens again and again in different forms. People mistake excitement of their own mind for the workings of God's Holy Spirit. Such Mr. Pilkington describes; (p. 12.)

"When I attended prayers on Monday morning, my devotional meditation (during the solemn and imposing silence which, as usual, occurred after some of the 'gifted persons' had spoken, and which never failed to fill me, as if by sympathy, with a holy sensation), was occupied with a visionary figure of contention, and I was strongly excited by a very powerful feeling, which I am unable to describe, to exhort and forewarn them of impending difficulty; but I resisted it until Mr. Irving in his discourse said it was sinful to suppress such movements. I could no longer restrain, and with a sudden burst of utterance, used the following detached sentences:—'The second sword is now

drawn in this Church;' 'Combat with love and unity;' 'Deny me no more;' 'Peace be with you.' Mr. Irving praised God for having opened 'another mouth' in the Church, and said, 'We heard the voice of the Shepherd.' He then offered a solemn prayer for me. I now concluded that the excitement I felt, was the same as that which influenced the 'gifted persons,' but that they experienced it in a higher degree, which produced the utterance of tongue."

The sound of the "tongue" differed according to the character of the speakers, as they were stern, or gentle, or refined. Thus, one ear-witness speaks of "the beauty and regularity and majesty of some of the sounds." Another speaks of a female "who jabbered and gabbled at the height of her voice, in a tongue truly unknown, the vocables sounding, as if irreducible to grammatical construction, and mere contorted varieties of odd and fantastic syllables." "The first sound of another was generally a cry of great distress, loud, piercing, and a convulsive sob, and then a few words of Scripture said rapidly in a very powerful strong voice, and often repeated over and over again; or words of reproach, entreaty, or command. There was something unnatural in the strength of voice for a woman. Mr. Taplin always, or almost always, began in a tongue which was a succession of sounds uttered in a most rapid manner. There was always something peculiarly unpleasant in his manner and excitement."

All this is wholly different from what Holy Scripture speaks of the gift of tongues. The gift bestowed at the Day of Pentecost was of divers

languages, "unknown" just before to the Apostles who spoke them, and which might (as in the Corinthian Church) be spoken before those to whom they happened to be "unknown." But the languages themselves were well known, although to this or that individual they might happen to be "unknown." The Elamites did not ordinarily understand the language of the Mesopotamians, nor these that of Cyrene. But Elamites, Mesopotamians, Cyrenians, all understood the Apostles. The sign consisted in this. It was well-known that the Galilæans, still less men "unlearned and ignorant," like the Apostles, did not and could not know all these languages. The knowledge then was, thus far, human knowledge divinely imparted. If one of our peasants were all at once to speak fluently Greek, Latin, Hebrew, Arabic, Syriac, and divers other languages, (it being notorious that he had not before learned them,) it would be a sign of Divine agency; since GOD alone could supersede the natural way of learning, and impart at once, the knowledge which it would require years to acquire. Hence S. Paul says, "Tongues are a sign to them that believe not."

But a language *absolutely* unknown, would, in fact, be no language at all. For all words are but signs agreed upon to express certain objects or thoughts. It is the very difference between the cries or howlings or noises of brutes, and human languages, that languages consist of words,

adopted at some time to express things or ideas. Combined together they express a succession of thoughts, making one whole. A succession of sounds which have not each their separate meaning, and do not combine into one or more wholes, may be like the cry of the brute animals, the song of birds, or the tones of a musical instruments. They cannot be a language.

The Irvingites use also, in a distorted way, the words of Holy Scripture. They spoke of the tongue being "a sign," "a supernatural sign from GOD." They said that, as a sign, it attested the English sentence which generally followed it, to be from GOD. But a sign from GOD must have some token of Divine power or knowledge, through which it can be recognised to be from GOD. When Mr. Taplin was asked why he concluded the languages said to be spoken to be the gift of tongues, he answered,—"Because I believe that it is the SPIRIT that speaketh them; and do you think, sir, that the SPIRIT speaketh a gibberish?"*

This is arguing in a circle. The tongue is to be the proof that the English utterance is from GOD; and the proof that the tongue is any gift at all, is to be Mr. Taplin's conviction that the SPIRIT utters it; and the ground of Mr. Taplin's conviction is, "I am filled with joy and peace and strength in the exercise of my gift; therefore I know that it is from the LORD."† But his proposed gift was speaking in English as well as "in

* Trial, p. 15. † Page 10.

the tongue;" there is then, on his own showing, no special proof that the tongue was from GOD. To call it then a sign, is again an unmeaning abuse of the Scripture term. That cannot be a sign, which itself needs to be attested; and which has no attestation, except the inward feeling of an unaccredited man.

This whole use of tongues, had it been true, would have been directly contrary to Holy Scripture. S. Paul said of those who spoke Divine truths in tongues not understood by the people,—"If any man speak in a tongue, let it be by two, or at most by three, and that by course, and let one interpret. But if there be no interpreter, let them keep silence in the Church."—(1 *Cor.* xiv. 27, 28.)

It was confessed on Mr. Irving's trial that there was no interpreter; that no one understood what either he or others spake. Their only ground for not thinking what they spoke to be gibberish, was their conviction, that it was the HOLY SPIRIT Who spake. And yet they spoke in this way, contrary to the command of the SPIRIT —"If there be no interpreter, let him keep silence in Church!" and used this breach of GOD's Commands as a sign that GOD was speaking by them.

It is the habit of recent Irvingites, in their writings, to pass smoothly over the gift of tongues, as of prophecy. These were the scaffolding by aid of which the fabric was raised. They are

mostly cast aside now, as no longer needed, and unessential to the question of the truth of Irvingism. The two connected claims of the gift of tongues and of prophecy *are* essential to the question, as proofs, not of its truth, but of its falsehood.

It was a fundamental error when those who claimed to have received gifts of the Holy Spirit for those who acknowledged them, gave forth that the sounds were an unknown tongue, as spoken of in Holy Scripture. For Holy Scripture knows of no such thing as a language purely unknown; nor does it dignify an unmeaning assemblage of sounds with the title of a language. Those who first claimed it, not knowing the Scripture, claimed that something, wholly alien from any thing mentioned in Holy Scripture, was the gift of God spoken of in Holy Scripture. And by this error, they stamped upon their whole system the mark of the Spirit of error, not of truth.

Irvingite Counterfeit of the Gift of Prophecy.

The Irvingite claims, in regard to Prophets and Prophecy, are two-fold. The Irvingites maintain, that it was part of the eternal counsel of God, that Prophets, as well as Apostles, should be continued throughout the whole Christian dispensation; and that the Prophets are part of the ordinary ministry of the Church of Christ, although, even in the Jewish dispensation, God sent them not throughout the whole period of

that dispensation, but chiefly from the time of Samuel to that immediately succeeding the Captivity. The Irvingite *theory* is, that, whatever GOD gave at the beginning of the Gospel, He meant to continue in the same precise form unto the end; and that it has been through the sin of the Church, that those great gifts of GOD, Apostles and Prophets, have been lost. Their *claim* is, that whatever He first gave, He has restored in the Irvingite body now. It is then essential to their claims, that they should have Prophets and Prophetesses—such as were Agabus, and "the four daughters of Philip the Evangelist."

The claim also of the *individuals* whom they entitle "Apostles," to be accounted Apostles of CHRIST, rests on the supposed inspiration of the persons entitled Prophets; that in so calling them, the Prophets spake through the HOLY GHOST speaking in them. For none, they say truly, could call any one to be an Apostle, but GOD Himself. Unless, then, GOD the HOLY GHOST spake by those so-called Prophets, and called those others to be Apostles, they have plainly no call at all, nor any title to that super-eminent honour which they claim. The claim of certain twelve Englishmen in no way superior to ordinary Christians, and some plainly inferior to many ordinary Christians in various gifts, to be, indeed, Apostles of CHRIST, and to rule over the whole Church; so that to them each and every Church and sect throughout the whole world are to subject

themselves, has a largeness of pretension which requires certainly very distinct credentials.

These credentials the Irvingites supposed to consist partly in the gift of tongues, already considered—partly, and chiefly, in the gift of prophecy, which they imagined to have been bestowed by GOD upon certain individuals of their number.

In the "Narrative of Events,"* which was published by authority among them, it is said—

"During this period,† (1830-2,) not only were the distinctive characters and peculiar duties of the several officers above named, brought out, viz., that of *Prophets speaking as they were moved by the* HOLY GHOST; but words were also addressed *through the Prophets* to certain individuals, *calling them to be Apostles.*"

"Among the points harmonizing most entirely with the practice of the primitive Church, now, as it were, incidentally established, may be named the true *call* to office *by the* HOLY GHOST *through the mouth of the Prophets*; the distinction between the Prophetic Gift in those speaking supernatural power, and uttering words which were given to them by the HOLY GHOST, and the ministry of the Elder or Evangelist, where the mind is enlightened by the HOLY GHOST to speak the truth, though the words are spoken as from the man himself."

"Thus‡ was the duty and office of those called to be Apostles pointed out, and the first apostolic act in ordinations was performed by one of those, and the first who had been called to be an Apostle. He was bidden, through one of the Prophets, to go and ordain as an Evangelist a young man."

"In all this revelation, § whether in its general features or in its details, the oneness of the SPIRIT working in the

* "A Narrative of Events, affecting the Position and Prospects of the whole Christian Church."—(Printed for private circulation.) 1847. Page 18.

† Pages 16, 17.

‡ See chap. 2, page 18.

§ Narrative, page 23.

Apostles and Prophets in these days, and of the SPIRIT by Whom the Holy Apostles and Prophets in the first days of the Church were moved and guided, was most unerringly indicated at every fresh step, by the minute accordance between that which was now being done and that which from the Scriptures of the New Testament and the writings of the Apostolic Fathers, appears clearly to have been the primitive custom of the Church.

"And not only was the unity of Spirit in the work of the Apostles and Prophets in the first days, and in that which was now being done, thus made manifest; but it was further made clear that the present work of Apostles and of the four classes of Ministers by whom the Church is to be edified and brought to perfection, was not a mere repetition of what had already been done, but was, first, in the nature of a restoration; and secondly, a taking up of the work where it had been left by the Apostle Paul, and a carrying it on to the end."

Indeed, the inspiration claimed by the Irvingites, is, in some respects, considered by them a supplement to the Gospel. They say*—

"Not only was the oneness of Spirit thus seen between the first and last Apostles; the very things concerning which Paul could not then speak particularly, were now being revealed to the Apostles and Prophets by the SPIRIT."

The inspiration thus claimed for their Prophets, as much as that of Holy Scripture itself, is verbal inspiration. The Prophet is supposed to be simply the organ of GOD the HOLY GHOST, so long as he does not resist His Holy Will and Workings. They say†

"The Prophet's gift consists in the inspiration of the HOLY GHOST, in that form wherein the individual is moved by a supernatural impulse acting upon his organs and members, making him to speak and act by a power not his own; not prompted by his own will, but wherein his will follows the spiritual impulse of which he is conscious. This

* Page 24. † Page 33.

power may be resisted, or the will of the individual may interfere with the word or action to which he is prompted by the Holy Ghost."

As cases of prophecy in Holy Scripture, similar to the gifts of prophecy which they claim for themselves, the Irvingites instance how the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" and how He "witnessed to S. Paul in every city, saying that bonds and afflictions abide me," and how "Agabus prophesied that Paul should be bound," and "holy men of old spake as they were moved by the Holy Ghost."*

What then are the credentials of these Prophets? For, were it ever so much made out, that there ought always to have been Apostles in the Church, not one step is thereby gained towards establishing that Mr. Drummond, M.P. for West Surrey, was a successor to the office of S. Peter and S. Paul; that he and his associates had Apostolic authority to rule the whole Church of Christ; or that God the Holy Ghost ever spake through any of those who thus claim to be moved by Him. It is quite true that under the New Testament, as well as the Old, individuals have been endowed with prophetic gifts, and that, even after the times of those who "saw the Lord." The full inspiration whereby persons were qualified to be writers of

* *Acts* xiii. 2, xx. 23, xxi. 11; 2 *Pet.* i. 21. Agabus also prophesied "that there should be great dearth throughout all the world, *which came to pass* in the days of Claudius Cæsar." *Acts*, xi. 28. So did the prophecies respecting S. Paul *come to pass.*

Holy Scripture, ceased with S. John the Apostle. The canon was closed, and this prerogative was reserved for the ancient people of God, that no book of Scripture should be written, except by those who were descended from Abraham, Isaac, and Jacob. The gifts of prophecy, however, as well as of miracles, were bestowed, for the occasions when God saw fit; only on the rules of His own wisdom, not by any regular succession or visible laws.

Thus, for instance, S. Justin Martyr says, in the second century, that there were some of the brethren who had prophetic gifts. S. Cyprian's episcopal life was marked by a succession of visions. He distinctly foretold the end of the Decian persecution; and his prophecy was fulfilled by a Gothic lance, when Decius was in full tide of victory. The day of his own martyrdom was foreshown to him a year before; and the prophecy was fulfilled, contrary to apparent likelihood. A simple schoolmaster, who was asked by Libanius what the Carpenter's Son was doing? answered, "preparing a coffin for the scoffer," which was fulfilled in Julian's death. S. Augustine relates that John, an Egyptian monk, foretold to the Emperor Theodosius, the destruction of the usurper Maximus. The fall of the usurper Eugenius was foretold to the same Emperor; and the elements, at God's command, fulfilled the prophecy. Eye-witnesses related to S. Augustin how the wind suddenly drove back upon

Eugenius' host, the darts which they cast against those whose righteous cause GOD maintained.

But both in the Old and New Testaments there have been false prophecies.

During all the latter years of the Kings of Judah, there was one continual contest between the false Prophets and the true. The true announced the judgments of GOD, captivity in Babylon, commanded patient submission to GOD's chastisement, and pronounced final deliverance. The false foretold with the same confidence, present prosperity, immediate restoration of what was lost, withdrawal of a foreign yoke, uninterrupted fulfilment of the blessings which GOD had promised on the sole condition of faithfulness.

So again in the New Testament, our LORD foretold that there should be "false Christs and false Prophets who should deceive, if it were possible the very elect." (*S. Matt.* xxiv. 24.) The history of the Church mentions such from time to time. Manes prophesied that he would restore to life the son of the King of Persia, and failed. The Montanists failed in their prophecies, and their failure brought them to shame. A contemporary writer mentions, how Maximilla "foretold that there should be wars and seditions." "And how," he says,* "is not this falsehood also most evident? For there are more than thirteen years to this day, since the woman died, and there has

* *Eus. H. E.* v. 16.

been neither partial nor general war in the world, but rather the Christians have had a continuous peace, through the mercy of GOD." In later times, the French Prophets have borne some likeness to the Montanist, and also Irvingite prophecy. In our own, we have had the prophecies of Joanna Southcote and the Mormonites.

Now at the very outset of the course of true prophecy under the Old Testament, GOD foretold that there should be false prophecy. The false prophecy does homage to the true which predicted it. When GOD foretold by Moses the coming of our LORD, as "a Prophet like unto him," and the whole course of Prophets who should lead up to JESUS, He forewarned against two sorts of deceivers; 1st, Those who should prophecy in the name of false gods; 2ndly, Those who should prophecy false things in the name of the True GOD. "The Prophet which shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die." (*Deut.* 18, 20.) But GOD foretold also, (what came to pass long after,) that false Prophets should speak very peremptorily and confidently, false things in His Name. How then were people to judge between the false and the true?

In prophecies which related to times near at hand, the event was a ready test. A few years distinguished between the false Prophet and the true. But prophecy was also a vast system.

Each single Prophet was not insulated, but was a part of a whole. Each took up the prophecy of those who went before him. Each had then a guarantee, in that he belonged to a series of Prophets, whose truth GOD had already attested. Earlier Prophets, to whose body he belonged, had delivered prophecies which were fulfilled in his day. There were, also, standing prophecies of prosperity upon faithfulness to GOD, and adversity, if His people forsook Him and served idols, which were continually being fulfilled. Not fortresses, nor horses, nor chariots, were the strength of Israel, but faithfulness to their GOD. But this being a course of things above the way of nature, continually attested the Divine origin of prophecy. Again, throughout the course of prophecy, there were nearer fulfilments, which were pledges for the future. GOD gave nearer signs. He Who foretold and brought to pass the first things, gave an earnest that He could and would fulfil the later. The Birth of Isaac in a way above nature; the abiding of the children of Israel as a distinct people in Egypt for 400 years; the infliction of the series of plagues upon Pharaoh, as Moses had predicted them; the passage of the Jordan, and fall of the walls of Jericho, exactly according to the prophecy of Joshua; the birth of Samson from a barren mother; the deaths of Hophni and Phinehas which Eli saw fulfilled, being detained in life until his 98th year to see it; the signs given by Samuel to Saul (1 *Sam.* 10); the death

of Bathsheba's child; the rending of the altar at which Jeroboam was offering incense; the death of Jeroboam's son, in whom some good was found (1 *Kings* 14); the death of the wife of the Prophet Ezekiel (*Ez.* 24.); and of Hananiah, the false prophet, in the same year that Jeremiah foretold it (*Jer.* 28); these were so many signs of other events, some nearer, some more remote, of which it pleased God to give earnests beforehand through the fulfilment of the nearer signs.

And not only so, but on a larger scale, all the prophecies fulfilled in the entire history of Israel, were, at each era, the earnests of those which remained; and these again, of the prophecies relating to our Lord; and those which were fulfilled in our Lord, and in the miraculous extension of the Gospel, are guarantees to us of the prophecies which yet remain.

On the other hand, one, who under the law o Moses, spoke falsely in the Name of God, was himself to be put to death, and forfeited all claim to belief as to all things whatsoever he had foretold in His Name. So God said, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not be afraid of him." (*Deut.* xviii. 21, 22.)

God did not act against His own promise.

Truth is that which is. What is contrary to truth, is contrary to the very Being of God. God did not allow any of His own Prophets to have upon them the brand of a single untruth. He did not allow them to fail, nor His own Word which He spake to them. This is expressly said of Samuel's sacred childhood. "Samuel grew, and the Lord was with him and did let none of his words fall to the ground." This was the guarantee of his office. "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a Prophet of the Lord." (1 *Sam.* iii. 19, 20.) "John," the Jews said, "did no miracles; but all things which John said of this Man are true." (*S. John* x. 41.)

Of the two claims made by the Irvingites,—1st, the claim to reveal things to come; 2nd, the claim to nominate persons to certain offices; the first alone plainly admits of being tested. For whatever we may think of the fitness or unfitness of persons to a certain office, those who maintain their claims will hold their own opinion to be every way as good as ours. Tertullian, in his latter days, maintained against the Church the claims of Montanus and his Prophetesses, Priscilla and Maximilla, to be the organs of a new revelation from the Holy Ghost, the Comforter. He accused the Church of sin for rejecting their prophecies. The followers of Mohammed, the French Prophets, the followers of Johanna Southcote, or of Joe Smith, the founder of the Mor-

monites, equally maintained that these several impostors were taught by GOD.

But the claim to foretell things to come *does* admit of being brought to a test. It is alleged as an evidence. The Irvingites believed that what was uttered in what they called "the power," *i.e.* under a certain impulse which they deemed to be supernatural, came from GOD. Under this "power," as they thought, the ministries of their Church were arranged, individuals were called, the secrets of men's hearts, as they thought, were revealed, and things to come were foretold. I will show hereafter, with GOD's help, that there was no ground whatever to look upon *anything* uttered under these influences as supernatural. Now I will only shew that prophecies made and received by the same persons, were falsified. But since GOD does not allow His true Prophets to fall into error, then, since these so-called "Prophets" *did* fall into error, they were not Prophets of GOD, and the basis of the Apostolate is the word of men, who have said, "The LORD saith, and the LORD hath not sent them." (*Ezek.* ii. 7.)

This was brought home to the Irvingites by Mr. Baxter. He spake under the same influence as the other so-called "Prophets;" his prophecies were received as well as theirs, and were confirmed by them. Both he and they and Mr. Irving, felt that the prophecies must stand or fall together. But many of these prophecies of

Mr. Baxter failed; their failure in fact, opened his eyes, and he attempted to open the eyes of others to the fact, that the whole claim was a delusion. Some saw this; others were blinded.

Mr. Irving then, who supported those claims to prophecy, and those who made them, still held that Mr. Baxter was a true Prophet, and set up two defences:

1st. It was admitted that *some* of Mr. Baxter's prophecies were erroneous; and it was said that Prophets of GOD under the Old Testament were sometimes mistaken. 2nd. On the contrary, it was asserted that all Mr. Baxter's prophecies were true, and that he erred only in interpreting them.

I. The instances alleged of error were Micaiah's prophecy to Ahab; GOD's statement by Ezekiel that He did deceive certain Prophets; Jeremiah's complaint,—"O LORD, Thou hast deceived me, and I was deceived." (cxx. 7.)

1. Of these, it is plain that Micaiah spoke in solemn irony, when he echoed to Ahab the words of his idolatrous Prophets as to the taking of Ramoth Gilead; "Go up and prosper, for the LORD shall deliver it into the hands of the king." Ahab was not for a moment deceived by the irony; for he said, "How many times shall I adjure thee, that thou tell me nothing but which is true in the Name of the LORD." (1 *Kings* xxii. 16.)

2. When GOD says by the Prophet Ezekiel, "If the Prophet be deceived when he hath spoken a thing, I the LORD have deceived that Prophet, and I will stretch out My hand upon him, and

will destroy him from the midst of my people Israel," (*Exek.* xiv. 9,) it is plain that He is speaking of a false Prophet, whether he had been such from the beginning, or had apostatised. The Prophet spoken of is one who encouraged such as "set up their idols in their heart, and put the stumbling block of their iniquity before their face," and having done this, pretended to enquire of GOD. Such a Prophet was under the wrath of GOD, and the object of His signal judgments.

Jeremiah when he says to GOD, "O LORD, Thou hast deceived me, and I was deceived," is not speaking of any prophecy which God has given him to deliver, but his call to the prophetic office. It might as well be rendered, "O LORD, Thou hast enticed me, and I was enticed." Jeremiah complains to GOD that his promise to him had seemed to fail. It is a holy boldness with which he appeals to GOD that He had led him on to an office which in prospect was sweet, but in fact was full of grief.

Sweet in prospect is the prophetic or the pastoral office. Sweet is it ever to know the counsels of GOD, and hear the Word of GOD, as David said, "How sweet are Thy Words to my heart; yea, sweeter than honey into my mouth." But in the event, the Prophets were types of their LORD, of whom they prophesied. They came to their people in the name of GOD, and they were not received. They were a scorn of men and outcasts

of the people. Sweet is it above all earthly sweetness, through the grace of God, to win souls to God; but bitter is it above all earthly bitterness, for the Minister of God to see those whom he calls in God's name to return to Him turn away to their destruction. "I fled," he would say,* "the prophet's office; I said I was too young, and sufficed not for this ministry, and Thou promisedst me that Thou wouldest make me stronger than mine enemies, and make me like a wall of brass and an iron pillar, and now I have become a mockery." Who in that ministry has not had to say—

> "E'en disappointment Thou canst bless,
> So love at heart prevail."

Such are the shallow grounds upon which persons who still believe in Christ and hold the Holy Scripture to be inspired by God the Holy Ghost, brought a charge of occasional mistake against God's true Prophets. Under the pressure of extremity, they resorted to this reckless excuse, which would have involved (although they saw it not), the whole authority of revelation and the failure of God's true promises.

II. The second defence framed by the Irvingites, in excuse for the failure of their so-called prophecies, involved partly a statement of principles, partly of fact. The *principle* involved is, that true Prophets of God *could* be mistaken in the interpretation of their own prophecies. The fact

* Theodoret's Paraphrase.

to be established would be, that the interpretation *was* erroneous.

The principle is not true; nor would it have aided the Irvingite cause, if it had been. GOD's true Prophets did *not* mistake in interpreting *their* prophecies. Mr. Baxter's interpretations, it will appear, *were* the real meaning of *his* prophecies, although falsified by the event. It was not the interpretation, but the prophecy itself, which was false.

One passage of Holy Scripture only is alleged in proof of this supposed ignorance of the Prophets of GOD. S. Peter says that the Prophets did "search what or what manner of time the Spirit of CHRIST which was in them did signify, when It testified beforehand the sufferings of CHRIST, and the glory that should follow." (1 *Pet.* i. 11.) But first, it is observable that S. Peter does not say that the Prophets did not know fully what GOD revealed to them. On the contrary, he implies that they *did* understand the *substance* of their prophecy, in that he says they inquired diligently at what *time* it should be. In that he limits the subject of their search to the time when "the sufferings of CHRIST, and the glory to follow" on them, should be, he implies clearly, that they *did* understand the nature and object of those sufferings, and the character of that glory. The inquiry about the time pre-supposes the knowledge of the fact. Time has no interest, except in relation to the things which

take place in it. *We* may inquire about the date of past facts; the Prophets inquired about the date of the facts of our Redemption. There could be no meaning in an inquiry as to time, if one knew not the facts which had taken place or were to take place in that time. Unless he understood the fact, he would inquire about the fact itself, not about the time. Our LORD Himself bare witness to Abraham:—"Your father rejoiced to see My Day, and he saw it, and was glad." (*John* viii. 56) Abraham knew and believed in our LORD as about to come; in whom having come, we believe. Zacharias knew how the promise to Abraham was at length about to be fulfilled, and how his own son should "go before the face of the LORD, to prepare His way." Simeon knew how, in seeing our LORD, he had seen the Salvation of GOD, the Light of the Gentiles, the Glory of Israel. Anna, the Prophetess, "spoke of Him to all that looked for redemption in Jerusalem." All these are instances, few out of many, how, before our LORD had entered upon His office, those to whom God had revealed Him, knew and longed for, and hoped and rejoiced in Him.

They searched as to the time only; but in this too they were not deceived. They knew, by revelation of GOD, that it was not to be in their own times. "Unto whom it was *revealed*, that not unto themselves, but unto us they did minister the things which are now reported unto you by

them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." One ministry it was, of the Prophets before the Lord came, and His Apostles, when He had come; —one ministry through One Spirit, Who spake in both. But the Prophets knew that they ministered not to themselves, but to others. They fore-announced Him, Whom others were to announce. So even Balaam said, "I shall see Him, but *not now;* I shall behold Him, but *not* nigh. There shall come a star out of Jacob, and a sceptre shall arise out of Israel." (*Num.* xxiv. 17.) The prophets continually designate the time of the Christ, as "the latter days;" *i.e.* a period of time distinct from that in which they themselves lived. They did not expect Him when He did not come.

But further; the time was revealed in some manner to some who searched for it. Jacob said, "I have longed for Thy Salvation, O Lord;" and to him it was revealed that it should be, before the sceptre was wholly departed from Judah. Daniel understood when he was told that within the seventy weeks "the Messiah shall be cut off," and "everlasting righteousness be brought in." Haggai knew that "the Desire of all nations" should come, while the second temple was standing; and Malachi, that His messenger should first come to "prepare the way before Him."

This plea then wholly fails in everything which

it should establish. 1. It is not shown that the Prophets did not understand what they foretold; rather, it is shown that they *did* understand it. Abraham could not but understand that Day of Christ, which when "he saw," he "was glad."

2. Even if any knew not the time when our Lord should come, they were not deceived as to His coming. 3. To some who searched, it certainly was revealed; nor are we told that any searched, to whom it was not revealed.

Another modification of this defence passes over and ignores the fact that the individual who delivered these so-called prophecies, himself erred in interpreting them; and so was, as he felt himself to be, deceived. The apologists for Irvingism, treat these prophecies of theirs as obscure, and then parallel these so-called prophecies with true prophecies of Holy Scripture, which we should probably not have understood without the authority of Holy Scripture itself. "There is no more difficulty," such persons say, "in the one than the other." Such an argument may help to blind one already an Irvingite; it is more likely to make another an infidel than an Irvingite. Such arguers place prophecies which, without explanation, are difficult, side by side with prophecies which outrage common sense. It is an insult to Holy Scripture to place both together. Nor does this plea, any more than the former, help in the least the Irvingite argument. For if it could be granted ever

so much that Holy Scripture contained prophecies which it was as difficult to explain as these, yet where are the clear Irvingite prophecies ? Where is any prophecy which has been fulfilled ? Obscure prophecies in Holy Scripture are believed on the ground of authority of clear prophecy. They are not the proof of the Divinity of Holy Scripture. We believe them, being persuaded on other grounds, that the authority which alleges them is Divine. The Irvingites, on the contrary, have no fulfilled prophecy whereby to prove that their so-called Prophets were gifted with a Divine knowledge.

Besides this, the obscure passages which these Irvingites dare to parallel with their own so-called prophecies, are not prophecies which seem to have failed, but prophecies, rather, in which our Lord in His words, or God the Holy Ghost in other Scripture, points out a superabundant fulfilment. Nor, again, were these so-called prophecies promises of that sort, which are fulfilled on God's part, but which have more or less fulness of fulfilment, because God has left the degree of their fulfilment to depend upon the faithfulness or unfaithfulness of man.

The prophecies of the Old Testament, as cited in the New, appear to have been adduced with a two-fold object. 1. To convince ; 2, to instruct. The first class of prophecies establish the Divinity of the Gospel. They are proof (as I said,) arising from the Divine fore-knowledge. God Alone can

foretell what God Alone can bring about. In the second class of prophecies, in which words of the Old Testament are quoted as fulfilled in the events of the New, in a sense not apparent upon the surface, the intention was to instruct us in the deeper meanings of Holy Scripture. These interpretations of prophecy were not directed to unbelievers. They were further instruction in the truth for those who already believed, not proofs intended to convince or bring to the truth, those who as yet believed not. If, in certain cases, our Lord also so cited words of the Old Testament, He did it as "one having authority." It was part of His revelation.

Thus He says, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (*S. John* vii. 38.)

Our Lord does not refer to any express words of the Old Testament; but He teaches us the meaning of *many* passages in the Old Testament; and how water is in the Old Testament also, a symbol of the Holy Spirit, which, in Baptism, is given through water sanctified by the Word of Christ. Thus He taught us the meaning of the promises in *Isaiah* xli. 18, xliv. 3, ("I will pour water upon him that is thirsty. I will pour My Spirit upon thy seed,") lv. 1; *Ezek.* xxxvi. 25—27.

Again, when in answer to the Sadducees, He says that Moses shewed the resurrection of the dead in the section of "the bush," where God

calls Himself the God of Abraham, and of Isaac, and of Jacob, He points out a meaning of that passage which *we*, of ourselves, could not have told *certainly* to be its meaning. God does not become our God, in order to cease to be such. What He is to us once, *that* He continues to be, unless we forsake Him. When then He calls Himself the God of Abraham, who, as to this world, was dead, He showed that Abraham was still alive, and so that death did not end our being; nor, if we belong to God at all, do we cease to belong to Him, or He to be our God, when by death we pass away from the sight of men.

Again, when He declared of the unbelieving multitude, "in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive;" (*S. Matt.* xiii. 14,) He showed, (what we should not have seen,) that Isaiah was not speaking of his own generation only, but was describing those who should come after.

Of the same character is that other prophecy of which our Lord says to the Scribes and Pharisees,—"Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me." (*S. Matt.* xv. 7, 8; *Is.* xxix. 13.)

Both were eminently fulfilled in the time of our Lord. For all things lead up to Christ.

The Prophets were types of the Great Prophet; the rejection of the earlier Prophets was a picture of the rejection of our LORD; the murder of the Prophets foreshadowed the killing of the Well-beloved SON. In the Crucifixion of the SON, the Jews but "filled up the measure of their fathers."

One and the same character had one and the same doom. Hypocrisy in serving GOD was punished by blindness as to the Word of GOD and the Mind of GOD. The Prophet pronounced in the Name of GOD one sentence on those who in all times drew near to GOD with mere outward service. The truth which he announced, did not lie on the surface. Man is ever unwilling to own it. Man thinks that with his intellect he can understand the things of GOD, while his heart is far from Him. The Prophet declared that, while they thought that they saw, they should fail indeed to see, and that their wisdom should be foolishness. So it was in the period before the Captivity; so it was in the time of CHRIST; so it will be unto the end. It was most signally fulfilled in the time of our LORD, because then the highest Wisdom came amongst us; and the wisdom of this world understood Him not—rejected Him, and were rejected by Him. They could not understand Him, because they sought Him not with their hearts.

Again, one and the same prophecy will have both a greater and an inferior fulfilment in our

LORD. He came into the world with one end: His thoughts, words, acts, sufferings, tended to that end—related to it. He taught when He suffered; He suffered when He taught. He went about doing good, and suffering while He did it. The words then of the prophet Isaiah—"Himself took our infirmities and bare our sicknesses," although in the highest sense true of our LORD's atoning death, were true also, as to the healing of the sicknesses of the body, which were pictures and consequences of the sicknesses of the soul. He bare them and took them away—suffering while He relieved them. In this instance, GOD the HOLY GHOST points out to us a lower fulfilment of the words; the higher being plain of itself to every Christian.

In other places, the object of the quotation appears to be, to point out to us the very typical character of the Old Testament, in order to animate our diligence in searching its meaning. Thus the words, "Out of Egypt have I called My Son," connect the Exodus of Israel from Egypt with our LORD's sojourn there, when persecuted by Herod. The words "a bone of Him shall not be broken," at once point out to us, how minutely the sacrifices of the law foreshadowed the Sacrifice of the Cross; and how CHRIST is the subject of the Psalms. Fifteen hundred years before, GOD commanded, as to the Paschal Lamb, that eminent picture of CHRIST our Passover, "neither shall ye break a bone thereof." The

meaning of those few words may have lain concealed there, until, when the executioners brake not the legs of JESUS, "seeing that He was already dead," a harmony appeared between this minute direction of the sacrifice, bound up with the memory of their great deliverance, and the Lamb without spot, Who was slain for the sins of the world. Again, it is said of the righteous man in the Psalms, "He keepeth all His bones; not one of them is broken." (*Psalms* xxxiv. 20.) The righteous in his sufferings, persecutions, death, deliverance, was a faint image of the history of his LORD; as the ungodly in his prosperity, hatefulness, hatred, malice, and final destruction, was of the Evil One, whose instrument he was. The one culminated in CHRIST, the other in Antichrist.

Again, the first and second comings of our LORD are connected by the two fulfilments of the prophecy of the coming of Elijah. Before our LORD'S first coming, He sent His messenger to prepare the way before Him; and S. John Baptist came in the spirit and power of Elias, making men's crooked ways straight and the rugged ways of their rebellions plain. In the second, Elijah shall come in person, as one of the two witnesses spoken of by S. John, shall again preach, work miracles, chastise the wicked with plagues, be put to death, be restored to life.

Now, these and the like passages are no real

difficulties; unless it be supposed that Holy Scripture can have no meaning but what unenlightened human reason can discover. There is no question, here, of any *failure* of prophecy. Only, GOD the HOLY GHOST has pointed out to us meanings of them, besides and beyond those which, after the event which fulfilled them, we should of ourselves, see.

In Divine prophecy, what was foretold could be forseen by no human wisdom, and accomplished by none but Divine power. Of Irvingite prophecy nothing was fulfilled, except what (if it could by courtesy be ever called such,) it lay within the scope of man's will to fulfil. What lay beyond was promised confidently, in some cases prayed for earnestly, but was withheld. It is idle to say that the Irvingite prophecies were misunderstood. They were understood in their natural, plain, unmistakeable sense. All agreed as to their meaning, until they failed. When they failed, those who did not believe they could fail, were obliged to cast about for other meanings than the true. But the claim of the so-called "Apostles," rests upon the authority of the so-called Prophets, and *their* credentials would have been the truth of their prophecies.

A prophet, who should falsely interpret his own prophecy, would be as much a false Prophet as one who directly prophesied falsehood. If he were deceived in the one case, why should he be trusted in the other? Why should he be believed

in a thing future, when he was deceived in things present? Holy Scripture knows of and owns as little, any one who should mislead in the one way as in the other. Those, whom GOD vouchsafed to employ as His instruments, He preserved from all error. The false Prophet had nothing of truth; the true Prophet was never given over to falsehood. A Prophet, who should at one time speak by the spirit of truth, at another, by a spirit of error, would be a sort of monster, of which Holy Scripture knows nothing. It was our LORD'S very promise to His Apostles, that the HOLY SPIRIT should guide them into the whole truth.

The claim which the Irvingites made to the gift of prophecy, was distinct and large. They did not only claim to *have* prophecies. They claimed that whatsoever was said under that state of excitement, which they called "the power," was inspired by GOD. They looked upon themselves as the passive instruments of GOD the HOLY GHOST.

Mr. Taplin (as we saw above), was diligent in claiming, that it was not the women or the men who spoke, but the SPIRIT of GOD who spake in them. And yet they, for whom it was claimed that the HOLY SPIRIT spake in them, were both deceived themselves, and deceived others. This happened in cases plain, manifold, undeniable.

The so-called prophecies are strangely varied in subject. They are very large or very minute,

political or religious. Like the prophecies of the Old Testament, they relate, in part, to individuals. But they were not fulfilled. The solution appears to be this. Fully persuaded of a very near coming of our LORD, they interpreted every event which occurred around them, as having immediate reference to that Coming. They expected great changes, and so they interpreted the Reform Bill as an index of greater immediate revolutions. The Cholera was then a new visitation of GOD. They expected its ravages to be like those of the plagues foretold in the Revelation. They thought themselves destined to be great instruments of GOD. They uttered confidently what they expected. The characteristic of their prophecies is self-confidence. They mistook the workings of their own minds for the workings of GOD's Holy Spirit. Because they were not conscious of any intellectual process in their own minds, they thought that what they uttered did not come from themselves; and, conscious of their own rightness of purpose, they inferred that it could not come from the Evil One. They did not perceive how they themselves were acted upon; how, full of certain expectations, their minds were like chords, which responded at once, as soon as they were touched.

In some of their so-called prophecies, they went very little further than many who interpret, very positively, unfulfilled prophecy. Only what that class of interpreters state positively and

wrongly, claiming herein to be illumined by the ordinary light of GOD'S Holy Spirit, the Irvingite "Prophets" spoke, as the direct suggestion, and claimed to be, of GOD. But then they delivered these "prophecies," in exactly the same way, with precisely the same authority, as their directions about the revival of the Apostolate. The one being false, there is no ground whatsoever to believe the other true. At Mr. Irving's trial, it was stated by Mr. Taplin that he had been tempted to rebuke his pastor, "not by the Spirit of GOD, but by *another* spirit;" and that the distinction between the two "must depend on the discernment of the person himself, as well as on the testimony of another." (*Account of Evidence, &c.*, p. 10.)*

* "Mr. Taplin has been again and again convicted of false prophecy, and again and again received as a true prophet. 1. When the congregation was in the Scotch Church, Regent Square, Mr. Taplin, in the voice of prophecy, rebuked Mr. Irving; Mr. Taplin was rebuked by the utterance from Miss E. Cardale, and after some days confessed that he had harboured unjust thoughts against Mr. Irving, and had spoken this rebuke by the power of an evil spirit." 2. When the congregation was in the bazaar in Gray's-inn-road, Miss E. Cardale called in utterance for some individual in the congregation to come forward and confess his sin; that a gross sin had been committed against the LORD; after some time Mr. Taplin came forward and confessed that he had been guilty of speaking his own mind, and mingling his own thoughts with the utterances. This was recognised as the sin rebuked. 3. The Sunday after Mr. Irving's burial, Mr. Ryerson was preaching in Newman Street, and showing how a man may have the gift of the Spirit, without the grace of GOD in his heart, alluding, as was generally understood, to Mr. Taplin,

I will now extract these "prophecies" from Mr. Baxter's "Narrative of Facts;"* and I give them at some length, and in his own words, because the book cannot ordinarily be obtained. The failure of these "prophecies," by the mercy of GOD, opened Mr. Baxter's own eyes, as well as those of many others. Their failure damped Irvingism at the time, but has now been forgotten. Yet the very characteristic of the so-called Apostolate, rests upon the Divine authority claimed by the so-called "Prophets," who directed its revival, and called those who took that title. If these "Prophets" were no Prophets of GOD,

"when Miss E. Cardale broke out in a most appalling utterance, and took up Mr. Ryerson's words and said, 'He never had it, he never knew it;' and went on to describe Mr. Taplin's case, as it was fully understood to intend, as most perilous, in his own personal circumstances, and in the manner he had misled the Church." Miss Hall, whose utterances had been confirmed and declared to be the voice of God, by Miss E. Cardale, was subsequently declared by her and Mrs. Caird to have no gift whatever; and she has since left them entirely.—*Irvingism*, pp. 41, 42, 44.

We have before seen that the prophets in Scotland rejected the call of the apostles in England. The Church can only be preserved from the false prophets, which she is warned will arise, by holding fast to the test given her by GOD. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (*Isa.* viii. 20.) The Irvingite prophets contradict "the law and the testimony" in heretical doctrine; and in setting up a new Priesthood, and a schism.

* The full title is—"Narrative of Events, characterizing the Supernatural Manifestations in Members of Mr. Irving's Congregation, and other Individuals in England and Scotland, and formerly in the Writer himself. By Robert Baxter. 1833."

the whole claim is evidently mere tinsel; a worthless, spurious, debased alloy, claiming to be the fine gold—the sand of the desert, mocking and irritating the pilgrims' thirst by the semblance of water, which it is not. Yet there are recorded some forty prophecies, which wholly failed. Most of these "prophecies," although uttered by Mr. Baxter, were guaranteed by the other so-called "Prophets;" and so their failure involved the credit of the whole, and was understood by all at the time to involve it.

The fact that Mr. Baxter did so "prophesy" was not disputed; nor was it denied that the other so-called "Prophets" confirmed his prophecies. The allegations were keenly felt; but the only defences made were (as I have said), that GOD'S Prophets too were mistaken sometimes, or thar Mr. Baxter's interpretation of these prophecies, not the prophecies themselves, were falsified by the event. The fact of the case was admitted. The falsehood of the prophecies will be obvious at first sight to one not determined to believe them true.

1. The Cholera. In 1832, the Cholera, which had been traversing Europe, visited England. Mr. Baxter says:—

"Mrs. John Cardale was made to testify that now was the time of the great struggle and power of Satan in the midst of us; that now we must take to ourselves the whole armour of GOD, and stand up against him; for he was coming in like a flood upon the Church, and fearful was his power."*

* "Narrative," p. 12.

This seems to have suggested to Mr. Baxter unconsciously a train of thought which laid hold upon him, and which he conceived to come from a power from without.

"For two hours, or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the Church and the nation—declaring GOD's anger rested upon the nation because of its wickedness and infidelity; that because of the pride of the world, GOD had sent a pestilence and had smitten in the bowels, for abasing pride; and that the visitation of Pharaoh* would come upon the land, and *it would be as a charnel-house for the multitude of the slain.*†

This was plainly untrue, as to England. The visitation of the Cholera had already begun: he ventured to declare, in what he says "we all regarded as prophecies," what was falsified—the *extent* of the visitation. There was a like misstatement specifically as to the extent of the Cholera in Scotland. Mr. Irving was to be sent as a Prophet to Scotland, to bear the LORD's warning before the carnage which would ensue from the Cholera there.‡ It was said that it would be "so fearful in its ravages, that the dead should be cast out at the windows."

On February 3rd, the Government appointed a fast-day. In "prophecy," Mr. Baxter was made to denounce the motives of those who appointed it, on which ground GOD, he said, would not accept it; the pestilence would spread through

* Mr. Baxter meant Herod and said Pharaoh. (p. 19.)

† Page 13. ‡ Page 55.

the land, and *the sword would follow*—fearful would be the ravages of the pestilence."

On the contrary, since people did really humble themselves, it was observed, that the Cholera did diminish from the very day of humiliation, and the sword did *not* follow.

It was also foretold that "the priests of Baal, *i.e.*, the formal members of the visible Church, would afflict themselves on the fast-day, and call on their GOD in vain." "Formal members of the Church" are not apt to afflict themselves at all. "The people of the LORD would call upon their GOD, and receive an answer by fire, which would lick up the waters of fear around them, and be the signal for the complete overthrow of the followers of Baal. That the fast-day and day following would be days much to be remembered; and a special reference was over and over again made to GOD's answering by fire."

Mr. Baxter relates the sequel. "The fast-day passed over ;* and, notwithstanding all the prophecies marking it out as a day much to be remembered, and the day of the LORD's answer by fire, nothing had occurred upon it."

Again, as to the Cholera itself, it was said, "Now the pestilence was about to break forth, and the LORD would only stay it for a little season, and in this season He would have His ministers go forth in power to warn the city, and go thence through the land, and warn the land,

* Page 95.

that the city and land might not perish in their darkness unprepared."*

The "power" in which they were to go forth, was (as we shall see) the power which the Apostles received on the Day of Pentecost. The Irvingites did not "go through the land, and warn the land," but GOD stayed the pestilence; and instead of increasing, withdrew it.

There were then at least five false prophecies on the Cholera, which was then attacking England. viz :—

1. That England should be a charnel-house for the multitude of the slain through the Cholera.

2. There was a distinct prophecy, as to the desolation in Scotland.

3. That the fast-day of 1832, should *not* be accepted for those who offered it, but be as an abomination.

4. That the fast-day, and the following, would be days much to be remembered by the people of GOD; [the Irvingites,] and that GOD would answer by fire. [Of this last hereafter.]

5. That the pestilence would be stayed a little time till the LORD had endowed and set forth His Spiritual Ministers, and then it would burst forth in all fury.

The Cholera was already in this country; but whatever they ventured to say of it, above what any ordinary person could tell, proved false.

* Page 66.

A prophecy, unimportant in itself, and in part within Mr. Baxter's own power to have fulfilled, will illustrate how these so-called prophecies arose, failed, and the failure was explained away.

"After breakfast, when sitting with Mr. Irving, Mr. Perceval and a few others, Mr. Irving remarked that Mr. Tudor, when in the Court of Chancery, had found the power mightily upon him, but never a distinct impulse to utterance."*

This immediately kindled a like train of thought in Mr. Baxter. He says—

"Whilst he was speaking on it, I was made in power to declare, 'there go I, and thence to the prison-house.' This was followed by a prophecy, setting forth the darkness of the visible Church, referring to the King as the head of the Church of England, and to the Chancellor as the keeper of the conscience of the King. That a testimony should that day be borne before him which should make the nation tremble at what was coming to pass. That I was to go and bear this testimony, and for the testimony should be cast into prison. That the abomination of desolation should be set up in the land, and Satan sit in the high places of the Church, showing himself to be GOD. That the world had now the possession of the visible Church; but for the purity of doctrine of the Church of England, she, as the last portion of the visible Church, had been accounted holy by the LORD; but she had gone on in worldly cares, and was now so provoking the Lord, and by worldly-mindedness so quenching the spirit of GOD, that GOD had cut her off. That it was necessary a spiritual minister should bear testimony before the conscience-keeper of the head of this Church and then the abomination of desolation would be set up, and every man must flee to the mountains. Much was added of the judgments of GOD in the midst of the land."+

The result Mr. Baxter gives thus—

"Confident that the power speaking in me was of GOD, it seemed my duty to obey, at every sacrifice; and without

* Page 24. + Page 36.

counting the cost, I gave myself up to GOD to do with me and use me as He should see fit. In this mind I went on, expecting as I entered the Court of the Chancellor, the power would come upon me, and I should be made to bear testimony before him. I knew not what I was to say, but supposed, that as on all other occasions, the subject and utterance would be altogether given. When I entered, no power came on me. I stood in the Court before the Chancellor for three or four hours, momentarily expecting the power to come upon me, and as the time lengthened, more and more perplexed at its absence. I was tempted to speak in my own strength without the power, but I judged this would not be faithful to the word spoken, as my testimony would not have been in the spirit. After waiting this time, I came out of Court, convinced there was nothing for me to say."*

Mr. Baxter did not fail for want of courage. He was ready, through moral courage, to supply the lack of impulse. But he felt it wrong to speak out of his own mind. Under the impulse, or "power," great things had been promised him, and they had failed. His first honest statement to Mr. Irving was—"We are snared—we are deceived; I had no message before the Chancellor." "He (Mr. Irving,) enquired particulars, but could give no solution."

The "solution" was given through some words, or an utterance, as it was called, from Miss E. Cardale:—"It is discernment—it is discernment ye lack; seek ye for it—seek ye for it"†

So the "discernment" consisted in explaining away the plain meaning of the words.

"'Ye went to the place of testimony—the Spirit was quenched before the conscience of the King—ye, a spiritual Minister have borne witness there; and were ye not cast into prison? Has not the dark dungeon been your prison-

* Page 25.

house since ye came from the place of testimony? Ye lack discernment. Ye must read the Word spiritually—the abomination of desolation is set up—the Spirit of GOD is quenched in all the Churches of the land; and now the mystical Man of Sin is enthroned and sitteth in the Temple of GOD, shewing himself that he is GOD.'—Then followed a command to flee to the mountains—to come out of Babylon, and to separate; and much more concerning the LORD'S Work, and the duty of His people.—This acted like electricity. I thought, and those who had heard the message of the former morning thought with me, that read spiritually, in which way I ought to have read it, the message concerning the Chancellor had been fulfilled by my silent testimony, and my subsequent darkness and bondage."

This is all utterly childish. But this childishness is given out as the voice of GOD the HOLY GHOST. It was said beforehand, that "at the testimony to be borne, all the nation shall tremble." How should they tremble at a "silent testimony," which no one knew of—which betokened nothing—attested nothing—signified nothing?

Mr. Baxter was present, as any other lawyer or listener in the Court of Chancery might be. Instead of bearing testimony to the Chancellor, he listened to him in his ordinary office, not as conscience keeper of the King, (which itself is a mere fiction,) but as a Judge in a Court of Equity. Again, Mr. Baxter's expectation plainly was, that for what would be accounted an insult to the representative of the Sovereign, he would be sent to prison—He is silent; believes himself to have been deluded, because he was silent: if he was deluded, so, he thought, were all the rest who had "borne direct testimony to his utterance, as

being from GOD." And this bewilderment of mind, the result of bearing *no* testimony, is to him the same as his being cast into prison in consequence of bearing testimony. The "prophecy" said, that the "abomination of desolation *would be* set up when the testimony had been given; the solution said, that it *had* been set up before. This "prophecy" then, in imitation of our LORD'S prophecy, said, "every man must flee to the mountains;" *i.e.*, in their case, from the devoted city Jerusalem, to a place of safety from the temporal destruction. The solution explained it to be, that people were "to come out of Babylon" *i.e.*, out of the communion of the Church of England. And all this stupid and unmeaning explaining away of what was said, was ascribed equally to the Spirit of GOD. Of course, none but a Prophet of GOD could have delivered a prophecy which should make the nation tremble at what should come to pass; and even he only, if clearly accredited by GOD. The prophecy, failure, and explanation, show how these persons persuaded themselves that they were speaking through the Spirit of GOD, when they were not so speaking; and how hard they truggled not to be forced to own that they were deceived.

I have given these, as specimens, how these so-called "prophecies" were suggested by some chance observation which struck some chord in the speaker's mind.

In a pamphlet emanating, as it appears, from one of the so-called "Apostles" among the Irvingites, it has been thought a sufficient answer to make to this failure of Mr. Baxter's "prophecies," that "it is probable, because it was habitual with Mr. Baxter, that he spoke in power words of direction to himself; now, such words in the Church of Christ *have no authority*." (A letter on certain statements in the *Old Church Porch*, p. 54.) On the contrary, both in the Old Testament and in the New, there are numberless instances in which ALMIGHTY GOD has directed persons by His Holy Spirit, "the word of the LORD," to act in a certain way, and they have so acted, without any sanction or interpretation whatever from any one else. So "the word of GOD came to Nathan, saying, go, and tell David my servant, thou shalt not build Me a house to dwell in. (1 *Chr.* xvii. 3, 4.) The man of GOD came to Bethel, and cried against the altar, by the word of the LORD, to himself; (1 *K.* xiii. 1.) Elijah dwelt by the Brook Cherith, went to Zarephath, showed himself to Ahab, stood before the Lord in Horeb, all by the word of the LORD to himself. (1 *K.* xvii., xviii., xix.) "The Spirit said unto Philip, go near and join thyself to this chariot (Acts viii., 29), and he accordingly went, and converted and baptized the Ethiopian Eunuch. S. Peter went to Cornelius on account of what "the Spirit said unto him;" (*Acts* x. 19.) Ananias in consequence of a vision

goes to S. Paul and baptizes him. (*Acts* ix. 10.) In none of these instances, nor in countless others in the Old Testament, is any guidance or interpretation sought for from any one. GOD spoke, and His servant did as he was told.

I will now enter upon those larger prophecies, which related to the whole state of the Church and nation. Of these, I will take the political first, because no one can question that these events are past and gone. There is the less bias as to them.

7—12. The prophecies as to the late King William IV. were circumstantial, as were most of Mr. Baxter's. As before, an incidental expression appears to have kindled him, and a torrent of declarations were poured forth, which the event falsified. Mr. Baxter, a layman, had in his brother's congregation, been praying with much earnestness "for about an hour, for the Church and nation, King, Ministers, and people, for the outpouring of the Spirit, the change of heart and life, and the exaltation of GOD in the earth." His sister, observing the next day, "how much freedom of prayer there appeared to be for our King," Mr. Baxter says—

"Soon after this, the power came upon me, and I was made sensible something was about to be declared concerning the King. The power increased upon me for many minutes before any impulse to utterance was felt; and such was the intenseness of the power, that my whole frame felt as though a fire was burning throughout it; when the utterance burst forth, it was a declaration that the LORD had given the King to the prayer of the Queen and of the

Church, and his heart should be turned wholly to the LORD; that *he would descend from his throne*, and lay his crown at the feet of the King of Kings;—that when his heart was turned, he *would refuse to be the head of Babylon, which this nation was become*; and yet he should retain power in the midst of the nation, for the protection of the LORD's people;—*that there would be rebellion in the land* when the King turned from the way of the people;—*that the sword would pass through the land, and every man's hand would be against his fellow;*—that the pestilence would pass through the land;—that the LORD would not suffer the famine to come upon the land because His people were yet in the midst of it; and that the LORD's people would be preserved from the sword and the pestilence, though they would sweep around them;—*that I was to stand before the Queen to bear the* LORD's *testimony to her, and she would bring it in before the King.* I then enquired of the LORD, who should open the way to the Queen, whether a servant who had been named should do it? The answer given to me from the power was, to take heed to the question, and to go forth now upon this mission; to return to the brethren I had left, and the LORD would declare it in due time."*

This so-called prophecy was not confined to Mr. B. alone. He says afterwards—

"Bearing on my mind the prophecy concerning the King and Queen, I asked Mr. Irving, Mr. Perceval, and Miss Emily Cardale to go apart with me, detailed to them the particulars, and, in conclusion, sought of the LORD further direction. The power came upon Miss Emily Cardale, with the answer—'It is not yet—it is not yet. It shall be a plain way—the way shall be very plain.' From this we gathered, we must not at present look for the fulfilment."

After this, it was declared, in prophetic explanation of the Fourth Trumpet in the *Revelation*,—

"That the Royal power would be in effect destroyed, though the form of it would, for a time, be preserved. Especially, concerning this country, it was said, the King and Queen would resign the crown, and the Nobles, as House of Lords, would be deprived of their power."‡

* Page 45. † Page 49. ‡ Page 60.

It is plain that all this was intended of the then King William and Queen Adelaide, and was falsified in its every detail. Of course, 1st, the King did *not* descend from the throne, or refuse to be the head of Babylon; *i.e.*, of this nation. 2nd. There was *no* rebellion. 3rd. The sword did *not* pass through the land. 4th. Every man's hand was *not* against his fellow. 5th. He did *not* stand before the Queen to bear the LORD'S testimony; 6th. *Nor* did she bring it in before the King. The number of false sayings were measured only by the sayings themselves. Nothing came true. It is a false prophecy with six heads.

Those who do not recollect the political excitement about the Reform Bill of 1832-3, would hardly understand, how largely politics entered into the religious expectations of the early Irvingites. One, however, of them was himself a politician, and a member of the House of Commons. All sorts of things were expected from the Reform Bill—the poor looked for cheap bread; others for absence of taxation; every man looked for something great according to his hopes or fears. The early Irvingites, being Conservatives, looked that it should not pass.

"In the utterance at this time, there was a further opening of these Four Trumpets (*Rev.* 8), reiterating that the First Trumpet was already sounded, and the second was at hand.—1st. *That the Reform Bill would not pass*—that the people thought they had it, but it should not pass;—that then should the Second Trumpet be sounded, and the mountain, burning with fire, be cast into the sea. 2nd. *That the people would then rush against the military*, and the sword be drawn. 3rd. *That the people would be*

overcome; but 4th, the *principles of the military would be sapped*—that the great Captain of Waterloo would again be made Prime Minister; and that 5th, it was he who should take to pieces the Constitution, and be the instrument of fulfilling the Third and Fourth Trumpets." *

Of the military, it was again said—

"Attachment to the State sapped, and military subordination destroyed, the military power would become useless to the state, so as not to be depended upon."

No single occasion has occurred in which the military were not to be depended upon. Some will recollect the Chartist procession in London, which was meant to overawe the Government, and how the tender-hearted old Duke disposed the military, in a night, so as to overawe faction, and yet not pain any English feeling. Others will also think of the Alma and Inkermann, or how our noble-hearted soldiers have endured privations and disease, more trying to them than the battle-field. Our military not to be depended on!

The Fourth Trumpet was the resignation of the Crown by the King and Queen, and the deprivation of the power of the House of Lords. The loyal old Duke to be the instrument of this!

Mr. Baxter concludes on this head—

"From this time, as I was made to speak in the power on the interpretation of these trumpets, the certainty of the rejection of the Reform Bill was looked to by all the followers of the 'power' in the country; and when the Bill was finally passed, which was after I had abandoned the work, it was no slight additional proof of *the falseness of this spirit of prophecy.*‡

Here again we have, to say the least, six false

* Page 61. † Page 61. ‡ Page 61.

prophecies. There was yet a seventh on this subject, that the nation itself should fall and be desolate within three years. In all these they foretold thus far (19), facts which did not come true.

II. The religious prophecies were really as definite. The followers of Mr. Irving had long been studying unfulfilled prophecy; and our LORD's immediate Coming was the centre of their expectations, and the key to them. They believed that Anti-Christ would immediately appear; that they themselves were to be gifted with miraculous power; because the coming of Anti-Christ is to precede the Coming of CHRIST, and the two witnesses are to work miracles. They expected themselves, without dying, to be caught up to meet our LORD in the air. The very office of the so-called Apostles, was to prepare a people for the LORD. Before the Apostles should die, they expected that our LORD would come. They *then* believed that GOD had rejected the Church, and that they were to be employed to collect a faithful band to meet Him. The rejection of the whole Church was, *then*, an essential part of their system. But *this* is a matter of faith. The *events*, which they foretold falsely, were—

20. That in three years and a half from January 14, 1832, the LORD JESUS would come again in glory: the living saints would be caught up to meet Him, the dead saints would be raised.

21. That to prepare for this, on the fortieth

day from that time, power should be given; the sick should be healed; the deaf should hear; the dead should be restored; and all mighty wonders would appear.

22. Spiritual Apostles or Ministers should be ordained, *endowed with miraculous gifts and sent forth* (so endowed) to the *ends* of the earth: that these endowments "*would exceed the endowments given to the Twelve Apostles.*"

23. That *now* (in contrast with the three years and a half), CHRIST in the full power of the Spirit, with the baptism of fire, was to come into His Church.

24. That He would, in the space of three and a half years, pass through all the world by His Spiritual Ministry.

25. That Satan should at the end of the three years and a half, stand forth in all his hideous power in the person of one man to receive the worship of all the earth; and,

26. That this person, Satan's Christ, was the young Napoleon.

"As GOD had taken away the Spirit from the Papacy, because of her apostacy, and Satan's power ruled in her; and now GOD took away the Spirit from the Reformed Churches, because of her quenching of the Spirit;* *so at the end of the three years and a half from the beginning* of the prophecy of the witnesses, would GOD take away His Spirit and His Church altogether from the earth, *by causing His faithful spiritual Church*† to be caught up to heaven like Elijah, and the earth being then without a witness for GOD, Satan should take to himself the sovereignty, and

* *I.e.*, not listening to, or allowing the Irvingites to speak with tongues in the Churches, or interrupt the service.

† *I.e.*, the Irvingites.

stand forth in all hideous power in the person of one man, to receive the worship of all the earth—that this in particular and in fulness was the Man of Sin whom the LORD shall consume with the Spirit of His Mouth, and destroy with the brightness of His Coming. That the Protestant Church, which stood in the way of this full and final development of the personal Man of Sin, would be first overthrown, after having been polluted of Satan, working as the spiritual or mystical Man of Sin. That the Papacy would next be destroyed by him, as too narrow and strait in forms of truth, to permit such a blasphemous and open manifestation; and that when all Church forms of worship should be destroyed, then the personal Man of Sin should stand forth; exercising all the mighty power and working of evil spirits; and claiming and receiving for himself the worship of all nations, as the Christ of GOD come again upon the earth to establish his kingdom. The person who should be so energized of Satan, and be set up as his Christ, was, at a subsequent period, declared to be Young Napoleon.*

ALMIGHTY GOD took away the young Napoleon II. here spoken of, by an early death. The "prophecy" is so far to be patched up, by substituting the present Louis Napoleon, who is recognized as Napoleon III., for the Napoleon who died. If any one choose to believe that the present Emperor of the French *will* become the personal Anti-Christ, no one can, of course, disprove a future event. And if GOD were to remove him too, a substitute might be found, with exactly the same right as that by which the third has been substituted for the second. The substitution was obviously a mere excuse; for not only was the Napoleon II. thus marked out, said to be Napoleon II. not Napoleon III., but the event was to take place at the end of three and a half literal years, *i.e.* before the close of 1835.

* Page 31.

All this was to take place "within three years and a half, or 1260 days." And these were uniformly understood by those who were the vehicles of the supposed prophecy, to be literal days.

"Very distinctly we were commanded to 'count the days, one thousand three score and two hundred—1260—the days appointed for testimony, at the end of which the Saints of the LORD should go up to meet the LORD in the air, and evermore be with the LORD."*

"The words of the prophecy were most distinct to count from that day, (viz. 14th January, 1832,) 1268 days and three days and a half, (*Rev.* xl. 11), and on innumerable other occasions, by exposition and by prophecy, was the same thing again and again declared and most largely opened."†

"Capt. G., who sat near me, when it was said, 'Count the days, one thousand and three score and two hundred,' repeated the words after me, in order to remember them."‡

Amid the separation from wife and family, to which he felt himself compelled, he says—

"the power was present to carry away my mind, and bear me up with the thought, 'Yet three years and a half, and we shall be joined in the glory of the LORD."§

Nor would this be mended by making the 1260 days, 1260 years, according to the way of expounding "a day for a year." (*Ezek.* iv. 6.) The contradiction would only be the greater. For if it were true, that the coming of our LORD, and all those great expectations were to be accomplished only in 1260 years, then this would contradict all the many declarations that His Coming and His Judgments were to be at once.

* Page 17. † Page 18. ‡ Page 19. § Page 46.

There is no escape from this. The prophecy was distinct; not only that these great events were to take place in 1260 days; or three years and a half, but that they themselves, living persons, were to have part in them. The prophecy of the "two witnesses" (*Rev.* xi. 3) was declared to be fulfilled in the tongues and prophecies laid claim to, and in a power of "discerning spirits" in Mr. Baxter. It was said "the Church was *now* arousing itself to lay hold upon the pillars of the world, and in the strength of GOD to bring down all the strongholds of wickedness upon the heads of the wicked."*

Then they were told to count 1260 days. At the end of that time it was declared that the saints would be caught up to heaven, like Enoch and Elijah.†

"It was revealed that the war in heaven (*Rev.* xii. 7,) was *now;* and all the working of evil spirits which was found in the congregations, where the utterance of the Spirit of GOD was, as well as all assaults which were made by Satan upon the gifted persons themselves, were declared to be this very fighting with the Dragon and his Angels, against Michael and his Angels. As the end of this war was, that Satan was overcome, so was it revealed Satan would shortly be cast out from the midst of us, and the gifted persons wholly delivered from his inward assaults and delusions; for it was revealed that he was thus working even in the minds of the gifted persons, endeavouring to seduce them to give heed to his illuminations as of the Spirit of GOD.‡ (*Rev.* 8, 9.)"

Four of the Seven Trumpets were interpreted of political and ecclesiastical events in our own

* Pages 16, 17. † Page 17. ‡ Pages 56, 57.

day, which, (as we have seen,) did not come to pass.

"It was also subsequently declared, that within the three years and a half, all these trumpets would be fulfilled; the four first trumpets within two years, and the others occupying the remaining year and a half."*

Again—

"The power in me passed on to a prophecy upon the state of the Church—setting out that she was ensnared by the enemy—declaring and denouncing the judgments of GOD, which were coming upon her and all the earth—and most fearfully warning all Ministers to stand up in their places and teach these things; and declare also what had been revealed by the Prophets to the Church, that within three years and a half the saints would be caught up to the LORD, and the earth wholly given up to the days of vengeance. It was emphatically declared again and again, that nothing but the open preaching of this revelation of the shortness of the time, would serve to awaken the Church and people from the lethargic slumber into which they were fallen. The power then passed into a prophecy of the development of the mystical Man of Sin, and of the personal Man of Sin, in the person of Young Napoleon in accordance with what is before detailed.

"The friend at whose house we were assembled, had called in his servants, and when I ceased, and we were about to separate, he began to say a few words, to explain to them what had been prophesied, and when the power fell upon him, and he was carried out manifestly beyond himself; and (as he describes his own feelings,) without any expectation of it, and when the power came upon him, without knowing what he had to say or do, but giving utterance as he was constrained. The purport of his utterance was confirming what had been said upon the nature of the events within three years and a half. I was then, in the power made to recognize him as called into the spiritual ministry, as having spoken by the Spirit of GOD, and ordained to minister in the same power.†

In another circumstantial prophecy:—

"The utterance was accompanied with great power in the form of revelation, laying open to me that Mr. A——

* Pages 61, 62. † Pages 62, 63.

would be ordained Apostle for Ireland, and that the Clergyman, to whom I have before alluded as an unbeliever in the work, would be set apart for the Apostolic office in London;—that I should be carried to foreign lands, after passing through a few parts of this land, and should only return, at the end of the three years and a half, to join my family immediately previous to the translation."

Here the three and a half years are part of the body of the prophecy. Mr. Baxter prophesied about the year 1832, that after traversing some foreign lands, he should return at the end of the three years and a half, to join his family immediately previous to the "translation." Three and a half literal years only could have been meant, since Mr. Baxter was, meantime, to be travelling in foreign parts. Those three years and a half ended July 14, 1835.

Again he says, (page 71,)—

"I was made to speak much in power in the midst of the congregation; declaring the pestilence would be stayed *for a little time*, until the LORD had endowed and sent forth His Spiritual Ministers, and then it would burst forth in all fury.

"On the Missionary interceding in prayer for the land, upon that passage in *Ezekiel*, which declares that when woe is pronounced, if the people repent, the LORD will turn from His anger—I was made to interrupt him, referring to the other passages, which declare when a land sinneth grievously, though Noah, Daniel, and Job were in it, they should deliver only their own souls; and made to add that this nation had sinned grievously, and the LORD would not be interceded with for it. That the utter desolation of the land was decreed by the LORD, and judgment only now lingered; and then I was made to pronounce 'the decree—Thus saith the LORD, Within three years and a half, this land shall be desolate!'"

The "little time" during which the prophecies

should be delayed, and "the three years and a half," literally understood, agree together. It would be absurd to speak of a physical pestilence delayed for 1260 years. There can be no question that it *was* prophesied, that all these events would take place in three and a half literal years; and that all have been falsified.

One thought of comfort there may be amid all this delusion, and that which I shall yet have to speak of. Man's error only brings out GOD'S truth. Man attempted, out of human sagacity, to tell of things close at hand, and he failed at every step. Every assertion, upon which he ventured, was falsified. GOD, Whose "Wisdom ordereth all things secretly, reaching from end to end;" at Whose command all things *are*, tells us of all things before-hand, the greatest or the least, —the Redemption of mankind, or the village birthplace of our LORD—and it is fulfilled. He foretels, centuries beforehand, and it comes to pass. "He calleth out all His Host by name, by the greatness of His Might, not one faileth." Man attempts to foretel what shall be on the morrow, and all fails. For the morrow is not his, but GOD'S.

We have already Twenty-six false prophecies. It is sad, but instructive. Its warning is, to beware that we imagine not, that we know more than we do, of the ways of ALMIGHTY GOD. While we believe what He has told us, and that only, we are safe. The key to all this

error of Irvingism, was the fixed persuasion that they knew certainly what GOD would do, and (mingled with it) an over-estimate of themselves, as His instruments. I need not say what risk there is, that man will be mistaken, both as to the time when GOD will do what He has said that He will do, and as to the way in which He will do it. This risk is increased, when men conceive themselves the distinct instruments of accomplishing that work. For their minds are under a bias. The thought is unconsciously worked into them, until it almost becomes part of themselves. It becomes to them as certain as a matter of faith. Everything ranges round it. All things, to their mind, bear upon it. They see all things in its light, and its light colours all things. They expect everything to work together for it, as it does, in truth, for GOD'S Will. But GOD works unseen, and brings things the most varied and contradictory, to fulfil His Will. For He sees all things and overrules all things. He dwelleth on high, and in the tranquillity of His Infinite wisdom, causes the clashing and conflicting forces of man's varying wills to work His Will. There is this seeming waste in His creation. He seems, as it were, to be idle; to sit still, leaving things to take their own course,*

* See the wonderful picture in *Is.* xviii. 4, 5, where GOD is represented as sitting on high fostering, as it were, man's plans against Him, until they are ripened, when He suddenly destroys them.

because we who know not that Will, know not how they accomplish it. But on that very ground, there is the more peril, if we *will* interpret it. For we *see* only what is in our own immediate range ; and what *we* think may work *directly* to the end which *we* contemplate. If, then, we would interpret the events in GOD'S Providence, as bearing upon the end which *we* suppose Him to have, we run the risk of a two-fold error. Our end is narrower than His, and so we must needs contract and misapply the events of His Providence, if we would restrain them to the ends which *we* think of. Hence these interpreters of GOD'S Ways—1st, distort some things as though they bore upon events, which are not their ends in the Mind of GOD. 2. They exaggerate the importance of other events, which *do* bear upon them. They suppose that GOD is bringing about His Work speedily; they see only a small fraction of the ways through which He accomplishes it ; and so they attach an undue weight to what they see truly, and they imagine much falsely. Not knowing what GOD'S instruments are, or how He uses them, nor how much each contributes to His ends, nor their almost infinite variety, they have to make a very little—what they see—serve in place of that vast system which they do not see. Hence all becomes exaggerated, distorted, disproportioned.

The minds of the early Irvingites were thus

fixed, in a narrow way, upon stirring things around them; such as the Reform Bill which (of whatever political importance it may be for England,) had no more to do with the close of the world, or the hastening of the LORD'S Kingdom and His Second Coming, than ten thousand other events in the histories of empires. Religiously, as well as politically, the martyrdom of Charles the First, or the Revolution of 1688, were far greater events. Still narrower was the way in which their minds were turned upon themselves. They had come to look upon themselves as chief instruments of GOD, and so they ascribed an undue value to things which related to themselves, or to those around them. Instruments were needed for what they thought to be GOD'S Work. Believing themselves to be under the guidance of the Spirit of GOD, they spoke confidently great things about themselves and others, and failed.

I will now, 1st, state summarily certain Irvingite prophecies relating to individuals. 2nd, I will set down the evidence that such prophecies were given, and that not by Mr. Baxter alone, but by others also who were concerned in the call of those who now call themselves the Apostles of CHRIST.

It was prophesied, then, by Mr. Baxter, and echoed and confirmed by others.

27. That the late Mr. Irving should be a mighty Prophet, and be endowed with power,

and go through Scotland, the length and breadth of it; and that the LORD would give him such enlargement that that land could not contain it, and that (28) as Elijah had under him the sons of the Prophets, so he should have Prophets under him.

29. Mr. Armstrong should receive the endowment of an Apostle, and speedily go forth to Ireland to build the LORD a Spiritual Church.

30. That Mr. Baxter should be a Prophet, and more than a Prophet.

31. That he should speedily, *i.e.*, within forty days, receive, with others, Apostolic powers of working miracles, and specifically of raising the dead, and curing the deaf.

32. That by his hands, and those of the Apostles, should be given a baptism of fire.

33. That through that baptism, bodily changes should be wrought; and, especially, that in consequence of those changes, the marriage state should no longer be blessed with increase.*

34. That those who received the baptism should be freed from the law of sin, and thenceforth freed *from Satan's temptations* through the flesh.†

35. That those so baptised, "would baptise others also with fire."‡

* Narrative, p. 91. † Narrative, p. 91.
‡ Irvingism, p. 23.

36. That he and his wife should have the expected gifts on the day after the morrow.

37. That Mr. Baxter should cast out an evil spirit from a deranged servant, and so convince her relatives that the work was of God.

38. That one who had failed to work a miracle upon a poor cripple, should work it.

39. That a certain chief of the American Indians, a Christian, should be endowed with power from on high, and in all signs and mighty wonders, (40) and should lead back his people to Palestine. (The American Indians being supposed to be the twelve lost tribes, which they are not.)

41. That the Jews, of a Jewish institution, should speedily be restored, and take vengeance upon their enemies.

42. That a certain Clergyman who disbelieved the work, should believe in it, and become an Apostle in London.

43. That Mr. Baxter should be taken away from his wife and family; that his wife should be a widow, and his children fatherless.

We have seventeen more prophecies. I will proceed to show that they were delivered.

"At the interval of a day or two, there followed an appalling utterance—that the LORD had set me apart for Himself—that from the day I was called to the Spiritual Ministry, I must count (31) forty days, that this was now well-nigh expired, that for those forty days was it appointed I should be tried, that the LORD had tried me and found me faithful, and having now proved in me the first sign of an Apostle, 'patience,' (referring to 2 *Cor.* xii. 12),

He would give to me the fulness of them, in the gifts of 'signs and wonders and mighty deeds,' that the LORD had called me to be an Apostle, and (32) by the laying of my hands, and the hands of the other Apostles whom the LORD should call, should the baptism of fire be bestowed. Then was added a repetition of the fearful oath given on the declaration of my call to the Ministry—'By Myself have I sworn, saith the LORD—by Myself have I sworn. By Myself have I sworn, that I will not fail you, I will never leave nor forsake you.' I was commanded to go back to the Church, where my mouth was opened, and on the fortieth day, power should be given, the sick should be healed, the deaf should hear, the dead should be restored, and all the mighty signs and wonders should appear; Apostles and Ministers should be ordained, endowed, and sent forth to the ends of the earth, to warn the world of the rapture of the Saints, and make ready a people prepared for the LORD."*

"This full development took place on the Friday preceding the fortieth day, which would fall on a Wednesday. On the Saturday or Sunday, came an utterance concerning Scotland—that that was a land of Prophets;—that the Church there had greatly erred in rejecting the remembrance of Apostolic government, but GOD had used them as Prophets to His Church;—that because of this, the servant of that Church in London, (alluding to Mr. Irving,) would not be given the Apostolic office, but would be sent (27) as a Prophet to Scotland, to bear the LORD'S Warning before the carnage which would ensue from the Cholera there."†

These prophecies were most distinct. It was distinctly said that on the fortieth day, a power of working miracles should be given to Mr. Baxter himself, and to others who should be ordained Apostles and Ministers. Power "to raise the dead," and to restore hearing to the deaf, was specified. The subsequent history will show how Mr. Baxter clung to its truth; how unwillingly he

or others parted with it; how incapable it is of any explanation, except that it was wholly falsified.

"I pass over many minor incidents which occurred in the course of this week, giving great encouragement, and leading many around into the belief of the things prophesied. One prophecy, however, must not be omitted. (37.) A servant had, during my former absence, been taken out of my house deranged. Under the power, it was declared she was possessed by an evil spirit. She had gone to reside near to the relatives to whom the message had been sent by my brother; and in the midst of the prophecies which I have last detailed, it was said, when I had, on the fortieth day, received power, I should go down to these relatives; and calling the girl before them, should cast out the evil spirit, and they would immediately be convinced the work was of GOD, and conform to it."*

"Going afterwards to Mr. Irving's house, where were several strangers, I was requested, in Mr. Irving's absence, to conduct family worship. In the course of it, much was spoken, in power, concerning GOD'S purpose of sending forth Spiritual Ministers, and causing light and peace to arise among His people, and the gathering of blackness of darkness over the world; and it was prophesied most distinctly, that, unless the LORD'S people hindered, on the morrow would the power be given, and the Ministers be endowed with power to go forth on their mission; this also, more than once repeated, so that we all looked with great confidence and expectation for the events of the morrow."+

"On the morrow, at the morning prayer-meeting, nothing peculiar occurred. At breakfast several strangers to me were present, and having been made to give forth what seemed a most glorious prophecy concerning the endowments which would attend upon the Spiritual Apostles whom the LORD would now sent forth; *in how much they would exceed the endowments given to the Twelve Apostles.*‡

"The day, however, passed over without any manifestation of the power which had been foretold. I was made in power (29) to speak to Mr. Armstrong, declaring the LORD had called him to the office of Apostle; that he would receive the endowment of an Apostle, and speedily go forth

* Narrative, p. 67. + Page 68. ‡ Page 69.

to Ireland, to build the LORD a spiritual Church there. On the disappointment of our hopes for the day, we all seemed to pause, expecting that the succeeding day might realise, what the present did not furnish."*

"I had not mentioned to any one in London, except Miss Emily Cardale, what had been spoken concerning my call to the Apostolic office; deeming it proper that I should leave it to the LORD in His Own time to manifest it by the endowment of signs and wonders as had been promised. To Miss Emily Cardale, I named it, that she might lay it before the LORD, and ask His Mind in it."†

"As I passed MRS. Caird, I took her hand to shake hands with her, when the power came upon her, and holding my hand, she addressed me before all the company; beginning by setting out JESUS CHRIST, and proceeding, as the prophet of CHRIST, to declare that JESUS had sent His Angel, and touched my lips with a living coal not many days past that the Word of the LORD proceeded from my lips, and (30) I was a Prophet, and more than a Prophet, for I should speak with authority; that I was a chosen stone in the temple of the LORD; but warning the people not to rest in the vessel, for, though I was a chief stone, yet I was not *the* Chief Corner-stone. Then proceeding to declare much trouble and trial was laid upon me for the Church's sake, and calling on the people of GOD, to hold up my hands in prayer; that I might be borne above the trials and assaults of the enemy.‡

"In subsequent utterances it became confirmed that the Spiritual Church could not be fully constituted, until the full powers of an Apostle were given, and of this we were now in daily, and I may say, hourly expectation, as the day for which they were promised was passed, and we could find no satisfactory explanation of the delay. If Apostolic powers were again given, it would be manifestly according to order that they should regulate the ordinances of the Church.§

"Not to dwell too long upon minor incidents, I was weighed down under the delay of the fulfilment of the prophecy concerning the Apostolic endowments on the fortieth day. Prayer was made daily for me in Mr. Irving's Church, in obedience to the injunction given by Mrs. Caird

* Page 70. † Page 72. ‡ Pages 73 74. § Page 79

on the evening before alluded to; and Mr. Irving did not hesitate to pray publicly before his people, that I might speedily receive the full endowment of an Apostle.*

"My professional engagements in town being ended, I purposed going out; but before I did so, I mentioned to Miss Emily Cardale, as well as to Mr. Taplin, the full circumstances under which I was sent up to them. Mr. Taplin was almost immediately made to declare, in the power, with reference to the powers and signs and miracles which were promised, 'Ye shall do it! Ye shall do it!' Miss E. Cardale spoke once or twice in the power, and I gathered from it that I ought to wait till the morrow at least. One utterance which she gave was, 'Wait and pray, that the glory of the LORD may burst forth in the midst of the congregation;' with some other words referring to the congregation then assembled, and leading me to the full expectation, that on that very evening, in the congregation there met, the power, with signs and wonders, would be given. As, however, I went out of the vestry, one of the extraordinary visitations of darkness which I had experienced on more than one occasion, when expectations were not about to be realized came over me, laying my mind under the severest deadness. Nothing whatever occurred on that evening in the congregation, and I returned to my hotel."†

"In the previous part of the morning, Miss Emily Cardale had been made to speak in power to me, to the effect that I was shrinking from the Cross, in being pained at going back into the country without the endowment promised. This had weighed with me, and my mind was made up to return. After the noon-day service, before all the congregation were departed, she asked me if I intended to go home. On my telling her I did, she was made, in power, to address me, which, though in a subdued tone was perceived by the congregation remaining, who immediately stopped. Her message was, that I was right in returning home—that the LORD was well pleased with me, that I had been content to walk in darkness, that I had been faithful to the LORD, and the LORD would be faithful to me, that I should return and pass into deep waters, but yet a very little time, and I should behold the glory and rejoice. Mr. Irving then informed the remaining congre-

* Page 82. † Pages 85, 86.

gation, that it appeared to be the will of the LORD that I should depart for a little season, and prayed that I might speedily return with the full powers of an Apostle to impart unto them the gift for which they were longing."*

"In the revelation allusion had been made to the case of Miriam, (*Num.* xii. 10,) and in the utterance which allowed, it was declared, that the power was not given on the fortieth day, because the Church in London had failed in love towards the visible Church, which GOD had cast off."

"Then followed, in the power, a most emphatic declaration that (36) on the day after the morrow we should both be baptized with fire, so should we be joined together in the bond of the LORD'S Baptism; the LORD also joining Himself to His desolate Church again, by bringing forth visibly a Spiritual Church with Spiritual ordinances, in fulness of power and gifts—that had the Church in London manifested greater love, this baptism and power would have been given there; but now it should be given here, and on the day named we should receive it, and thenceforward would the work proceed in swiftness and not again tarry. Most glorious prophecies, as they seemed to be, followed these declarations, and great fulness of development as to the constitution of the Spiritual Church, and its progress through the earth, to make ready a people prepared for the LORD. We were overjoyed with these communications, and in fulness of hope and confidence, awaited the day of fulfilment. The interval was filled up by very powerful and frequent utterances in interpretation of Scripture, and in confirmation of the work. The day named arrived, and in the evening an utterance from the power, 'Kneel down, and receive the baptism by fire.' We knelt down, lifting up prayer to GOD continually. Nothing, however, ensued. Again and again we knelt, and again and again we prayed, but still no fulfilment. Surprising as it may seem, my faith was not shaken; but, day by day, for a long time, we continued in prayer and supplication, continually expecting the baptism. My wife gradually concluded the whole must be delusion, and ceased to follow it. For six weeks, however, I continued unshaken to seek after it, but found it not."†

"A few days after I left him, Mr. Irving forwarding me a letter, added a few lines of his own, telling me how greatly

* Page 88. † Pages 88-91.

they were encouraged and strengthened in London by my last visit, and stating how they looked forward to my return with the full powers of an Apostle." "Next, after a short interval, came a letter from Mr. Irving, which yet more perplexed me. He said, 'This moment the LORD hath sent me a very wonderful and wonderfully gracious message by our dear sister, Miss E. Cardale, concerning the time which you have been made so often to put forth. Rebuking me for having repeated it, and counselling me not to do it any more; declaring the word to be a true word, but containing a mystery; declaring that the day is not known, and commanding me to write to you, to say that you must not repeat this in the flesh, but suffer the Spirit to say it, how and when He pleaseth.' Mr. Irving then added, 'Here I leave it without any comment whatever—I am not equal to the work of commenting upon these words of the LORD—I am content to walk in the darkness. The same message which said that the word you spake was true, said also, that the day is not known, and that it is a mystery; and that you, as well as myself had erred in repeating in the flesh, this matter of the time. The LORD lead us aright.' I was amazed at this message, for constantly had I been made 'in power' to declare the time, and to explain it, and enforce it; and more than once I had been made to enjoin Ministers publicly to preach it in the flesh, though they had no gift. I had then nearly fallen into the persuasion, that my gift could not be a true gift, or, that I had so mistaken the leadings of it, as to be no more worthy to exercise it. But the *recognitions* and encouragements given me by Mrs. Caird and Miss E. Cardale in London, held me up against this conclusion. In January 14th, 1832, I became a participator in the power of utterance, and was recognised by Mrs. Caird, Mrs. J. and Miss E. Cardale, Miss Hall, and Mr. Taplin as equally gifted with themselves.—(*Irvingism*, p. 21.) I went on speaking and preaching in power, and found the matter of the three years and a half as constantly in my mouth as ever. I could not refrain from speaking it; and yet, when anyone asked me about it, I dared not say anything in explanation, except in power; my mouth being shut by this extraordinary message from Miss Emily Cardale."*

Mr. Baxter was finally delivered, not through

* Page 91-93.

the failure of the prophecy, but through the act of Mrs. Caird and Miss Emily Cardale, who, in the so-called "power," upheld, as true, what Mr. Baxter in the same "power" had exhorted Mr. Irving to renounce as false; his heresies as to the human nature of our LORD, and the holiness of believers, as being, if they willed, the same as that of CHRIST.*

The *Morning Watch*, the then organ of Irvingism, attempted to explain this failure, and to cast back the blame on Mr. Baxter.†

Mr. Baxter's case greatly resembles that of Jonah; except that Jonah in all his pride and rebellion, never doubted the Voice of the LORD. The anger of Jonah was kindly because his prophecy of forty days seemed to fail, and Mr. Baxter is stumbled at the non-accomplishment of his expectations in forty days. What Jonah expected to be fulfilled in *days*, was accomplished in *years;* and, forty years afterwards, Nineveh fell. May there not be a similar mystery in Mr. Baxter's prophecy? Might it not have reference to the interval of forty years between the main

*"Another subject of the utterances was the upholding of Mr. Irving's peculiar views of the sinfulness of the flesh of JESUS. On this head Mr. Taplin, in an opening in power of the prophecies of Ezekiel, interpreted the women worshipping Tammuz to be the Church worshipping CHRIST in sinless flesh; and Mrs. Caird and Miss E. Cardale expressly upheld Mr. Irving's views, on a solemn appeal being made to them on the subject. On the holiness of the believer, in which he was also in error, the utterances bore testimony in confirmation of his views."—*Irvingism*, *p.* 20.

"Mr. Irving's heresy had amounted to this: 'Baptism of the Holy Ghost doth bring to every believer the presence of the Father and the power of the Holy Ghost, *according to that measure at the least in which* Christ, during the days of His flesh, possessed the same.' Shortly before his death, however, he renounced this, and confessed that 'to Jesus alone pertaineth the fulness.'"—*Ibid*, *p.* 34, *note.*

†Review of Baxter's Narrative of Facts, vol.vii. p. 205.

events of the French Revolution and corresponding events in our own time? The repeal of the Test Act, the Papal Equalization, the Reform Bill, and tho measures now in progress,have such a parallelism; and the present year answers 1793, which was the period of the total subversion of the civil and religious institutions of France."

Whatever may be the effects of the Reform Bill of 1832, it is politically absurd to compare it with the French Revolution; but Mr. Baxter's prophecies as to the "forty days," had not the slightest reference to politics. The forty days were probably suggested by the forty days during which our LORD taught His Apostles on earth. But this prophecy relates wholly to the gifts of the Apostles, miracles, "signs and wonders and mighty deeds;" "a baptism of fire;" Apostles sent forth to the ends of the world with powers exceeding those of the Twelve Apostles. Nor did these promises relate to Mr. Baxter alone. Mr. Irving was to go forth as a mighty Prophet, and have Prophets under him; Mr. Armstrong was to be sent as an Apostle to Ireland; a certain Clergyman, who did not believe the work (Irvingism), was to be set apart for the Apostolic office. Of these, Mr. Irving died, without having any office at all for Scotland; the Clergyman continued to think Irvingism a delusion, as he did before.

Mr. Baxter has preserved his prophecies as to Mr. Irving and Mr. Armstrong, fully. Those as to Mr. Armstrong have been already given. They were, not only that he would go to Ireland as an Apostle, which a man could do if he chose,

but that he should "receive the endowment of an Apostle," (in the working of miracles) which GOD alone could give; and GOD, the Irvingites confess, did *not* give it.

The prophecies as to Mr. Irving are related very circumstantially; with an account of the hesitation with which, on account of his supposed disinclination to receive it, it was given.

"When Mr. Irving came in, I was made in power to address him on the subject of the Church of Scotland, and their offence against GOD in the popular constitution of their Churches, and the rejection of Bishops as the standing sign of the Apostolic office. I now felt much concerning this message, fearing Mr. Irving would not be able to receive it, from the opinions I knew he entertained in favour of Presbyterian ordination and constitution. To my surprise, however, and very greatly to my gratification, he said his mind had been prepared for this, and he would fully assent to it. Proceeding in my address, in the power, after setting forth the glorious work which the LORD was about to do, I was made, with many pauses and much preparation, to declare to him, that his was not to be the hand by whom the LORD would principally carry on this work: that because of the sin of the Church of Scotland, he was rejected from the Apostolic office, but that he should be a mighty Prophet, and endowed with all power, and go to Scotland, through the length and breadth of it; and the enlargement which the LORD would give him would be so great, that the land would not contain it; that as Elijah had under him the sons of the Prophets, so should he have Prophets under him; that the pestilence had reached its capital, and he must speedily go forth, ere the pestilence spread, to bear the LORD'S Warning to his native land. Mr. Irving declared his willingness to be laid aside, or used as the LORD should be pleased to order for His own glory, and seemed to receive the message as of GOD, though he did not, at the moment, enter into it with that assurance and sanguine hope which afterwards appeared in him."*

* Pages 68, 69.

In the year following, viz., 1833, Mr. Irving died. In his letter to Mr. David Dow, April, 1833, he asked him—*

"Wrestle ye much with our GOD, that when His Church here hath been built up sufficiently to do without my presence, he would spare me to come to Scotland, in the full commission of an Evangelist; *for His Word hath passed upon me to that effect;* and I long much to serve Him there. He never received the 'full commission,' never having any utterance or power."

"So implicit was his confidence," says Mr. Baxter, "that he asked me what he should do to prepare for it, anticipating its realization in the course of a few days."†

This confidence continued to the end. He clung to the hope of life, almost in death. He ascribed the "confusion in his Church," to their having "dared to hinder him," "plotted against it, [his purpose] to bring another to pass;" from their "fulness of heart, fulness of bread, misrule of the LORD'S most blessed gift of His Word:" —and having, by claiming the fulness of the Spirit, committed a sin against the person of the SON of GOD, and "*nothing less than a cunningly contrived plot, to take out of his hands the dearest and noblest of all his prerogatives—that of head of the Church.*"‡

There can be no question that the prophecy was literal, and was literally falsified. In 1833 it was answered:—"Mr. Irving and Mr. Armstrong are both following the ways of GOD, and the word shall be accomplished in them, if their

* Baxter's Irvingism, p. 33, note.
† Baxter's Irvingism, p. 25. ‡ *Ibid*, p. 34, note.

faith persevere to the end."* It was thus admitted that the prophecy had *not* been fulfilled. In that year, Mr. Irving died.

"I will only advert," wrote Mr. Baxter to Mr. Armstrong, "to that which makes my heart bleed every time I think of it—the death of our poor dear brother Irving. I know the doubts of the work with which he was torn, when I was with him, and I believe the contradictions and hindrances, confusion and increasing doubts in the work, hastened his dissolution. Had it been a work of GOD, who more devoted to it than he? He was promised a place and an office in it, not only prominent, but early, and yet he is gone."†

The prophecy as to Mr. Armstrong was falsified in another way. He himself fully believed it on the authority of Mr. Baxter's words. He continued to believe it, through the very habit of believing it, on the authority of him who uttered it, but who soon after disbelieved it.

It was prophesied of Mr. Armstrong, that he was to go to Ireland as an Apostle, with the endowment of an Apostle; *i.e.*, the power of working miracles, &c., to prepare a people to meet our LORD at His Coming, in 1835. He received no gifts; he claims none beyond those of any ordinary Christian; is in no way distinguished from them; never went to Ireland; wrought nothing; and yet he calls himself an Apostle—one of the Twelve Apostles of CHRIST.‡

When the three years and a half in which these great gifts was promised, had expired, Mr.

* The Spirit in Mr. Baxter, p. 25.

† Irvingism. App. I. p. 52. ‡ Irvingism, p. 25.

Baxter appealed thus earnestly to Mr. Armstrong:—

"My desire was also to call back your mind to those days when our poor dear brother Irving was sojourning among us; when we all received the utterances as declaring the coming of our LORD, and the rapture of the Saints," [*i.e.*, their translation to heaven] at the end of three years and a half, from the 14th of January, 1832, as declaring that within that time, Apostolic powers would be bestowed, and men of GOD would, in the full endowment of the Spirit, have made the circuit of the earth, would have gathered the LORD'S elect from the four winds, and made ready the people prepared for their LORD—that these would be caught up, and—on the day which the three years and a half expired—the Church of GOD being caught up, the earth would be delivered over to judgment without a Preacher and without a Tabernacle. This, my dear brother, you *know* was declared, was believed, and was waited for: it was not alone by my utterance, but *by the utterance of every one who spoke:* it was not alone when I was with you, but long after I left you, declared to be the truth; it was not alone expected at the commencement of its term, but it has been repeated more or less through the whole course of the term, and all your Churches (as you call them,) were summoned for Sunday, the 14th of July,—that being the day of the termination of the term—to await the LORD'S fulfilment of what you deemed to be His own Word. Now, my dear brother, I appeal to your own conscience, as enlightened by the Spirit of CHRIST, to tell me whether you believe there has been any fulfilment;—you must say No. Mr. Fletcher candidly says No. You have what you call Apostles, but where are their signs? *You know* I should not have been received by any of you as an Apostle without signs; *you know* we waited for signs; *you know* it was declared, and believed, and acted upon, that until the signs of an Apostle, in all power, and signs, and mighty wonders, were given, the Apostolic office could not be assumed. You, I am told, are one of the Apostles. Oh! my brother, where are your credentials? Have you the power? No. Has the man whom you deem a Prophet, and who has called you to your office, any such signs that he is warranted to call you?"*

* Irvingism. App. I. pp. 49, 50.

Of the Clergyman who came to enquire, and of whom Mr. Baxter prophesied, that he should be an Apostle in London, he says—

"It was shown to me, more than once, in the form of revelation, and twice was it declared in utterance, that he should be brought to acknowledge the work, and be himself a Minister in it. This, however, has never come to pass."*

Nor can it be said that it *may* come to pass hereafter; for the number of the so-called "Apostles" has been filled up.

In answer—the case of this Clergyman is paralleled with that of Judas Iscariot. But our LORD chose Judas, knowing what he was. He chose him as an Apostle, knowing that he would follow Him. He endowed him with gifts, like the other Apostles. He foretold that he would betray Him. The point at issue is, that it was foretold in the Irvingite "power" that this Clergyman would be an Apostle, and he was not. Our LORD called the rich young man, and he disobeyed. But no true Prophet ever foretold what failed.

As connected with this promised sending of Apostles, the promise of a "baptism with fire," again illustrates how a thought gradually took possession of the minds of those who thought themselves under supernatural influence, lodged in it, took shape, became moulded in connection with words of Scripture, was then believed to be

* "Narrative," p. 48.

contained in them. The promise was then made in the Name of God, believed, looked for, and failed.

In some political predictions, which (as we have already seen) were signally falsified, Mr. Baxter made frequent mention of "fire." Fire *is* one of the most wonderful works of God. It has those great functions of lighting, warming, cleansing, consuming. Hence it frequently occurs in the picture-language of Holy Scripture as a symbol of Divine light, love, holiness; or again, destruction which came from God. What it destroys not, it purifies, and so it is a symbol of trial. Sacrifices were consumed by fire, and God showed His acceptance of Elijah's sacrifice by sending fire from heaven. Since, then, Holy Scripture is employed in speaking of trials or judgments, of light, or glow of love, of burning out sin, or of the destruction of God's enemies, the mention of fire will naturally occur frequently. The expectation of being carried up to heaven, like Elijah, might bring naturally to mind God's acceptance of his sacrifice. Hence Mr. Baxter spoke of a fiery furnace, fiery trial, and (since it was supposed that we were in the times foretold in the Revelation), of "hail and fire," "the mountain burning with fire," "the falling stars," "the darkening of the sun."

But especially, there were prophecies of some great event on the fast-day during the visitation of the Cholera in 1832. Mr. Baxter says—

„A special reference was over and over again made to

GOD'S 'answering by fire.' I was not then at all aware what was intended by this allusion to fire; but it was to prepare the way for the doctrinal masterpiece of delusion when the time should arrive for its development."*

This "development" Mr. Baxter thus relates:

"About this time was consummated the masterpiece of doctrinal delusion in the development of 'the baptism of fire,'—as it was thenceforth expounded by me, and adopted by the members of the Scotch Church, and as it is, I believe, still held by them. I have already alluded to the frequent mention of 'fire' in the utterances which I was made to give forth. These frequent repetitions, without any understanding, on my part, of their meaning, led me, as may naturally be supposed, into an earnest enquiry after GOD'S mind in it. I had, also, in the midst of this enquiry received a letter from a friend at a distance, who was unconscious of what was going on here, but who mentioned his having met with two ladies in one of the Northern Counties, who had received great gifts of the Spirit; and who alleged themselves to have been baptized not only with the HOLY GHOST, but also with fire; and who also believed themselves, from the time of this baptism, to be lifted above sin, and freed altogether from its power. My friend did not understand what the baptism by fire could mean, but mentioned their reference to the text in *S. Luke's* Gospel, (iii. 16)—'He shall baptize you with the HOLY GHOST and with fire.' I had myself no insight into the matter, and for many weeks no opening of it was given me; but the utterances became more and more frequent in their references to 'fire; and in prayer I was particularly carried out to pray the LORD to cause 'the fire of His jealousy' to burn around His people and deliver them from the power of the enemy. It was then revealed to me, that the deliverance which should be made of GOD'S people, as expressed in the xii. chap. of the *Revelation*, by Satan's being cast out of heaven, would be by the baptism of fire. Next I was made 'in utterance' to declare to my wife that she should be baptized with fire; and after many and repeated indirect allusions to, and openings of, the text above cited, as declaratory of our LORD'S baptizing with fire:—setting out the baptism of the HOLY GHOST as given by our LORD, through

* Narrative, p. 55.

the laying on of the hands of the Apostles; the subsequent quenching of the Spirit through the flesh; and the necessity for the LORD's stretching forth His Hand of power again to recover His people, who were now mingled with the seed of man. It was declared in utterance, that the LORD would again send Apostles, by the laying on of whose hands should follow the baptism of fire, which should subdue the flesh, and burn out sin; and should give to the disciples of CHRIST the full freedom of the HOLY GHOST, and full and final victory over the world."*

This power of "bestowing a baptism by fire" was to be bestowed by the laying on of Mr. Baxter's hands, and the hands of other Apostles whom the LORD should call. "This also has failed," said Mr. Baxter, in 1836; "and I have not heard even a pretence of its fulfilment," although in 1836 it was still looked for.† It is scarcely necessary to say that there is as much sin and worldliness amongst Irvingites, as amongst any other denomination of Christians.

The examination of the claims of the extraordinary sect called "The Irvingites" has been continued at greater length than was at first intended; and, perhaps, to some it may have been tedious. But the importance of a close investigation of their errors is greater than might at first sight appear. It would hardly be believed —yet it is so—that not a few actually serving at the Altars of the Church of England, are members of this sect;—not a few who in their vows at Ordination have declared, or virtually declared, that "*it is evident to all men diligently reading the Holy Scripture and ancient authors, that from the*

* Narrative, pp. 63-65. † Irvingism, p. 28.

Apostles' time there have been these [and, therefore, these only] *orders of Ministers in* CHRIST'S *Church; Bishops, Priests, and Deacons;* "*—yet by their adhesion to the pretensions of Irvingism, now assert that there is another order in the Church which comes with higher claims than any Bishops, Priests, or Deacons would dare to assume—namely, those of a direct inspiration and call from ALMIGHTY GOD as APOSTLES. Such is the extraordinary fact. It is plainly contrary to honesty, that Priests of the Catholic Church should, in virtue of their office, teach anything but what the Church bids them; much more dishonest is it that they should "receive the laying on of hands," and so acknowledge the authority of those whom the Church has never acknowledged, and who are schismatically setting up rival and separate congregations. That Irvingites should encourage persons, and worst of all Priests, to pretend to be Churchmen while all the time they are Irvingites, is so contrary to what is "honest" and of "good report," that in itself it is a fruit, not of the Spirit, but of the flesh. (*Phil.* iv. 8.) Every Priest at his ordination solemnly promises "so to minister the doctrine and discipline of CHRIST as this Church and Realm hath received the same." This Church and Realm hath never received the Irvingite doctrine or discipline. By the third canon every one is declared excom-

* See the Preface to the Ordination Service.

municate who denies that the English Church teaches and maintains the doctrine of the Apostles. If she does, the Irvingites do not, since their doctrine and discipline is different; or, the Irvingites have a new revelation as is claimed by Mohammedans, Swedenborgians, Mormonites, and followers of Johanna Southcote; but of this the Bishops, and not Presbyters, are the judges. (*Rev.* ii. 2, 20.) By the ninth canon, "Whosoever shall hereafter separate themselves from the Church of England and combine themselves together in a new brotherhood" as the Irvingites do, are declared to be excommunicate. "There is one Body" (*Eph.* iv. 4) and the unity of the one Body is preserved by submission to the Bishops and Presbyters, as we are taught by S. Ignatius, the cotemporary of S. John. "Some call indeed their governor Bishop, but yet do all things without him; but I can never think that such as these have a good conscience." "Be ye united to your Bishop, and those who preside over you, to be your pattern and direction in the way to immortality." (*ad Magn.*) As the LORD spoke only what was told Him by the FATHER, (*S. John* xii. 49, 50) so were the Apostles sent to teach only that which CHRIST commanded them (*S. Matt.* xxviii. 20). What they so taught is "the Faith once for all delivered to the saints" (*S. Jude*, 3) and this the Church, as the "pillar and ground of the truth," (1 *Tim.* iii. 15) has to "contend earnestly" for. This alone her Priests

are authorised to teach. They have to deliver her message and not their own opinions; he is a faithless servant, who delivers *his own* message instead of his Master's, "Ye shall not *add* unto the word which I command you, neither shall ye *diminish* ought from it" is God's rule. (*Deut.* iv. 2.) If the Holy Ghost was not to "speak of Himself," (*S. John* xvi. 13,) much less must any servant of the Church speak anything but what the Church puts into his mouth. Heresy is nothing but an exaggeration of a truth, taking it out of the due proportion in which the Church teaches it. "Any other Gospel" (*Gal.* i. 8) than that taught by the Church from the beginning is accursed. Of this Gospel the Apostolical succession of the Christian Priesthood is a part. "Is then the appointment of clergy past and done away? What is the advantage of all things else, if this is not strictly observed? For as we must needs contend for the Faith, so must we for this also." (*S. Chrys. Hom. on Gal. and Eph.* xi., p. 230.) The Bishops are the only judges of the claims of those who "say they are apostles" and "prophets," (*Rev.* ii. 2, 20) and in not acknowledging and submitting to the Irvingite "Apostles," they have rejected them. To say, then, that the Church has "never pronounced" upon their claims, is dishonest. She has never pronounced on the Mormon, or Quaker, or Swedenborgian claims; but in not accepting, she has rejected; and no faithful Priest will

venture in so grave a matter to go beyond her teaching, while professing to speak in her name. If he does he is faithless to his *trust*, which is to teach the Faith as delivered by the Church to him, neither diminishing anything, as a rationalist would do, or adding anything, as a Romanist or Irvingite would do. To do anything else is to "pervert the Gospel of Christ" such as he has received it from the Church, whose minister and servant he pretends to be, but is not. (*Acts* xx. 30; *Gal.* i. 7.) For such unfaithfulness three Priests in the Episcopal Church of America have been most properly deposed by their Bishops. If, therefore, in the higher places of the Church, men of responsibility and education can be found, either of such gross duplicity, or of such confusion of mind, as to take two courses of action which are contradictory, and believe them to be the same—*i.e.*, retain their position as Priests of the Catholic Church, and yet become members of a community which arrogates to itself an order which the Catholic Church denies—what are we to expect of the poor and of the unlearned? What can be the result among religious persons of the ordinary class, but a weakening of every moral sense of truth, and of honesty, and a wildness and bewilderment of faith which can only issue sooner or later in its destruction. There is such a presumption—such a proud arrogance of claim—such a self-exaltation—such a pharisaic over-bearing of the spirit in the whole

sect as a sect, that it becomes our duty, at whatever cost, to expose it, to denude it of its pretensions, and to lay its falsehoods bare.

This has been the attempt of the preceding pages; and it could only be done by taking to pieces, in detail, the mechanism of the whole fabric.

Looking back upon what has been said, we find in the first place an assumption made by the sect in question, that there is to be, at some time or other, a further development of the gifts of the HOLY SPIRIT, and an enlargement of the present power of the Church. This being assumed, we find it in the next place asserted, that *now*—at this present time—in this present generation, the development and enlargement is to take place. This being assumed again, it follows in assertion, that there are now, at this moment,—in this present generation—actual men endued with such gifts of the HOLY SPIRIT—*i. e.*, miraculous and extraordinary gifts of healing, gifts of tongues, and gifts of prophecy.

We have, then, according to the assertion and claims put forth and demanded of us, examined these gifts by the direction of Holy Scripture. "Try the spirits whether they be of GOD." (*1 S. John*, iv. 1.) In so trying them, we have found in each of them, not only that they rest on no ground whatever, but positively and distinctly that they are FALSE. We have found on the testimony, most especially of one who was a prin-

cipal member of the sect from the beginning, that the whole proceeding has been based on a delusion.

I. That those persons who claimed gifts of healing, have exercised no more in such healing, either than ordinary physicians have frequently exercised, (or than has frequently been granted in answer to prayer in all ages of the Church; and nothing in the least resembling the gifts of healing exercised by the real Apostles of CHRIST, as narrated in the Acts.) Or else, that delusions and exaggerations of mind have falsely represented either the diseases or the cures.

II. We have found that the gift of tongues so loudly proclaimed, and so recklessly indulged, has been nothing more than the enunciation of sounds and noises; and not, as at the time of Pentecost, living and real languages which could have been capable of interpretation.

III. We have found that the gift of prophecy, which was so unsparingly indulged, and set forth with such confidence, has been utterly falsified; —that prophecies, either of remote or of immediate reference, have been to a very large number IN EVERY CASE brought to nought, and in the events spoken of, IN EVERY CASE unfulfilled.

But strange to say, we now behold among us certain English gentlemen, originally to the number of twelve,—some actually members of the House of Commons, some professional men, some lawyers and the like—men who have received no educa-

tion, or any kind of preparation whatever for such a work—we behold these men starting up before us, and claiming of us the belief and the recognition that they are Apostles sent from God. We find that these men have put forth to the Catholic world a manifesto, or edict, addressed to the Patriarchs, Archbishops, and Bishops of the Church, in which they assume the right to explain and to dictate what is to be done in matters of religion and of faith. We are taken by surprise at this, and say—What is the reason of such an extraordinary demand? How does it come to pass that you have authority to say what you say, and to call yourselves by the name you call yourselves? If you really are what you say you are, let us know it for certain by some sign of your truth and of your power. Oh! they reply, we are called to the Apostolic office by the express direction of the Holy Spirit. It is a gift we have—a call we have received from God Himself. But we rejoin—where, and when, and how did you receive this call? Was it as the Twelve of old, or as S. Matthias, or as S. Paul, or S. Barnabas, or how? No! they reply, it was by the *Prophets* we were called. Our Prophets, inspired of God, announced to the Church in their gift of prophecy, that we are Apostles; and, therefore, Apostles we certainly are. But then we rejoin again—how do we know who the Prophets are; and whether they are true, and whether they come from God, or are

lying Prophets; as some have been within the Old Covenant and the New? Tell us how to discern these Prophets of whom you speak. Then we go to the Prophets, and what is the result? We are met by one of these three answers:—They tell us, 1st, either that they have an intuitive feeling within them that they are Prophets—that they know it themselves—that they are internally assured of it; or, they say 2ndly, that they have a testimony of their truth in the miraculous signs which they announce themselves to perform; or they appeal, 3rdly, to the fulfilment of the prophecies which, from time to time, they have delivered. Now as to the first of these, namely, miraculous signs, I believe the Irvingites of the present day lay no claim to them—although formerly they did so. They now are passed by as marks of their ministry, not conceded to them; and, I believe, any attempt to pretend to such miraculous gifts would not now be tolerated.* Then, as to the second of them—the fulfilment of prophecy—we have seen in the preceding papers how utterly falsified the pretended gift of prophecy has been; not only in one or two accidental cases, but in its whole aspect and character. Well, then, again we recur

* Mr. Baxter relates that one of the first called of the Apostles used to claim the promise of miraculous endowments "in their meetings in the following strain, 'LORD, am I not thine Apostle? Yet where are the signs of my Apostleship? Where are the wonders and mighty deeds? O LORD, send them down upon us.'"—*Narrative*, p. 85.

to the question—on what ground do we believe such or such an one to be a Prophet? Where is our proof? Where our witnesses? How do we know, when there is evidently such an entire absence of truth in the results, but that there may be on the same ground, absence of truth in the source from whence the results are shown? If there be absence of truth in the Prophet, it follows that there is absence of truth in the Apostle, and so the whole system falls to the ground.

Compare the assertion made by the Irvingite Apostles and Prophets, with the missions of GOD'S servants, either in the Old Testament or the New. In Moses and Aaron for instance,—in what way was the truth of their call from JEHOVAH manifested? By a long series of the most openly notorious miracles. In our LORD Himself—He constantly, for the evidence of His Truth, appeals to His Works. When John Baptist sent to know, "Art Thou He, or do we look for another?"—the answer is ready:—"Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear: the dead are raised up." (*S. Matt.* xi. 3-5.) When He asserted His power as Son of Man on earth to forgive sins, and the Pharisees doubted it, He said, "Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?" "If," said our

LORD, "if you cannot tell that the internal power within me, to forgive sins is really true, because you do not see it, then I will appeal to an external power which you *may* see, and the one will certify of the other." A miracle—a sign was the visible test to which He appealed; and the same credentials were given to His Apostles; (*S. Mark* xvi. 20; *Acts* v. 12, xiv. 3; 1 *Cor.* ii. 4, 5; *Heb.* ii. 4). The Irvingite Apostles and Prophets also appealed to miracles at first, and GOD answered their presumption by silence—no sign was given, no miracle performed. Disappointment in every case followed their appeal; and now at this very moment they dare not (and, blessed be GOD, they dare not for their own sakes) any longer pretend that they have any miraculous gifts of the SPIRIT among them, excepting the utterance of inarticulate sounds which never was a gift of the SPIRIT at all.

Reduced then from their former exalted claims of external spiritual signs, on what ground do they, at the present time, claim our attention? They appeal to us on exactly the same ground as any other sect does. They leave the system of Irving, so far as the miraculous gifts of the SPIRIT are concerned, and drop his name, because it is so evidently identified, first, with a grievous heresy; and secondly, with a miserable failure; and they take up the new name of "the Apostolical Church." The assumption of this name shows the ground on which they *now* would rest

their claims; namely, on that of a restored order of Apostles. They believe, and would ask the rest of the world to believe, that "the HOLY GHOST has made His presence to be known once more in the midst of the Church Catholic, as He did at the Church at Antioch, by opening the mouths of the Prophets, and solving the difficulty about Church government, by calling twelve men to be Apostles." They believe "that GOD's controversy with the Church, is because of her condition, and that the only way in which she can meet the charge of being unfaithful and imperfect, is by coming out of that condition, and resuming her proper form and attitude; and that this can only be done by her accepting again from GOD the ministries which, through her unfaithfulness, she has lost."*

There is, however, this remarkable difference between the call of SS. Paul and Barnabas at Antioch, and that of the Irvingite Apostles now. The former were called by Prophets recognised by the Church *as such*. The call was admitted by the Church, in token of which they laid their hands upon the Apostles, (*Acts* xiii. 3,) who were afterwards acknowledged by the other Apostles at Jerusalem (*Acts* xv. 4, *Gal.* i. 18, 19; ii. 9) and had the power of miracles in proof of their mission (2 *Cor.* xii. 12). The Irvingite "prophets" were never acknowledged by the Church to be

* These are the actual words of defence made by one among them to the Editor of this publication.

such, but on the contrary were "commanded to repress" their manifestations by the Bishop of London, *Chronicle of certain events* (p. 11), nor have the Apostles, though both are bound to submit to the judgment of the Bishops, (*Rev.* ii. 2, 20,) and they have accordingly set up a schism, with a rival altar and rival priesthood, although by their own admission, "It is only by submitting their spirits to the rule of JESUS the LORD, in the person of the Angel, that prophets can be safe from the peculiar temptations and snares to which they are especially exposed."—*Ker's Observations on Mrs. Oliphant's Life of Irving, Preface*, p. 7.

When we come to examine this closely, and to take it to pieces, what do we find it to be? Nothing either more or less than a claim that their own belief is to be taken as a proof of truth. The proof by miraculous signs is abandoned (as I said), and the internal persuasion of an individual, or a class of individuals, is to be taken as sufficient proof of so momentous a question as the restoration of the order of Ap ostles. It is no more than this—I am a Prophet, because I *feel* that I am one. "Have you no credentials—no signs—no proof—no commission?" "No. I *feel* that I am what I say I am. Therefore I am so, and claim of you to believe it."

Why, if we were to pay a visit to any of those hospitals where the diseased in mind are lodged and tended—we should hear one imagining himself to be a king, and clothing himself in roaly

robes, and then claiming of all around him, the belief and acknowledgment that he *was* a king. With what less reason would he do so, than these men who claim to be Prophets, because they *feel* they are.

But they argue that it is not only because they feel it, not only because they have an intuitive impulse within, derived from the SPIRIT; but because the state of the Church demands it, and there is no other way of extricating her from her difficulties than by this process; that this second mission of Apostles was to be expected; that it falls in with Holy Scripture; and that they, in assuming the office, are only agents under GOD in fulfilling His Will, previously and all along set forth.

Irvingites are fond of applying the words in *Isa.* i. 26 to themselves, "I will restore thy judges as at the first, and thy counsellors as at the beginning." This they say means Apostles and Prophets. But first, the promise is to the Jews, and not to the Gentiles. "Zion shall be redeemed with judgment," (v. 27,) and next, the Apostles "at the first," were endued with "power" to work miracles, which the Irvingites certainly do not possess, and they were acknowledged by the Church as we have said before, which these are not, so that the judges have not been restored "as at the first," and their claim to be an "Elias ministry," and to be typified by Joshua and S. John Baptist, fails for the same reason. S. John

Baptist's birth was miraculous, and his mission attested by the appearance of the Angel Gabriel to Zacharias, and the testimony of our LORD. His work was to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers," and to enforce obedience to the existing law of GOD. The Irvingite Apostles have nothing miraculous about them, and their way of turning "the heart of the children to their fathers," is by making a schism in parishes and families, and drawing away disciples after them, from the Church, which S. John Baptist never did. Joshua was appointed by the laying on of hands by Moses (*Deut.* xxxiv. 9). GOD worked miracles in proof that He was with him, as He had been with Moses. He was acknowledged by the Jews as Moses' successor. He set up no schism in the Jewish Church. His whole history is a direct contradiction of Irvingism in every particular.

Now *was* it the will of GOD, that there should be this order of Apostles distinct from Bishops perpetually in the Church? It is no where said that it was. In the first place, the Bishop took the place of the Apostle in all essential respects, and only ceased to be called an Apostle because of humility; conceding the higher name to those appointed by our LORD's own voice. But the Bishop is of the same *order*, nevertheless; has the power of the keys, has the jurisdiction, has the ordaining grace, has all things that the

Apostle had; and in speaking of him, we always designate him as "*Apostolic*," and "successor of the Apostles." That the Bishops are Apostles, is plain from Holy Scripture, and the witness of the Primitive Church. Our LORD told the twelve, "As My Father has sent Me, *even so* send I you." (*S. John* xx. 21.) "And lo I am with you all the days unto the end of the world." (*S. Matt.* xxviii. 20.) The FATHER had sent our LORD, to send others. Accordingly, he, the Apostle, (*Heb.* iii. 1,) sent other men to be Apostles; and He now gives these others power to send others again in their stead, as He had sent *them*, in His own stead. Accordingly S. Paul sends SS. Timothy and Titus. (2 *Tim.* i. 6; *Titus* i. 5.) But Timothy and Silvanus are said by the Holy Ghost to be Apostles, and they are classed in order, with S. Paul. (1 *Thess.* i. 1; ii. 6.) We have here, then, the continuation of the Apostleship by ordination, which is to continue with our LORD'S authority, "all the days to the end of the world." And all that was done, was by express direction of our LORD. (*Acts* i. 2, 3.)* The seven angels in the Apocalypse were Apostles. They were in the right hand of Jesus, (*Rev.* i. 20,) and are typified by seven stars, as the twelve First Apostles were typified by twelve Stars in the Crown of the Church. (*Rev.* xii. 1.) S. John was their

* We have other instances of Apostles in Epaphroditus (*Phil.* ii. 25,) in "the very chiefest Apostles" (2 *Cor.* xi. 5; xii. 11), in those who were "of note among the Apostles" (*Rom.* xvi. 7).

"brother." (*Rev.* i. 9.) They had authority to "try" Apostles and Prophets, and to decide on their claims, (*Rev.* ii. 2—20,) and were subordinate to none but the LORD Himself. (*Rev.* ii. 1.) S. Ignatius, the friend of S. John, says, (*Epistle to the Ephesians,*) "Whomsoever the Master of the House sendeth to His own household, we ought so to receive as we would Him that sent him. It is plain, then, that we ought to look upon the Bishop even as we would do upon the LORD Himself." S. Clement, the companion of S. Paul (*Phil.* iv. 3) writes, (*Epistle to the Corinthians,*) "So likewise our Apostles knew by our LORD JESUS CHRIST, that there should contentions arise about the Bishopric, and therefore having a perfect foreknowledge of this, they appointed persons as we have before said, and then left a list of others, chosen and approved men, who should succeed them in their Ministry." They knew, then, that their Apostleship was only to continue by ordination and not by immediate call from GOD. S. Irenæus, the friend of S. Polycarp, who was made Bishop of Smyrna by S. John, says, "We can reckon up those Bishops who have been constituted by the Apostles and *their successors*, all along to our times; and if the Apostles knew hidden mysteries they would have communicated them especially to those in whose hands they placed the care of the Churches, and *whom they left for their own successors*, delivering to them the *same office of government* which they had occupied

themselves. (*Adv. hæres.*, lib. iii. cap. 3.) Tertullian, A.D. 200, calls the Apostles "predecessors of the Bishops."

S. Cyprian, A.D. 246.—"CHRIST says to the Apostles, and thereby to all the Bishops who succeed the Apostles by vicarious ordination. (*vicaria ordinatione*), 'He that heareth you heareth me, and he that rejecteth you rejecteth me."—(*Ad Florent. Ep.* 66.) He and Eusebius, A.D. 315, call Bishops "successors of the Apostles." S. Ambrose, A.D. 333.—"All Bishops were called Apostles at first." "The Apostles are the Bishops, the Prophets the interpreters of Holy Scripture." In the Liturgy of S. Basil, S. Mark is commemorated as "our holy and blessed Father Mark, the *Apostle* and Evangelist." Theodoret, A.D. 386.—"The same persons were anciently called promiscuously both Bishops and Presbyters, while those who are now called Bishops were called Apostles. Thus Epaphroditus was the Apostle of the Philippians (*Phil.* ii. 25), Titus the Apostle of the Cretians, and Timothy the Apostle of the Asiatics." They held much the same position with respect to S. Paul, that a suffragan Bishop does to his Metropolitan—and thus was the apostleship of the Ascended LORD continued as He promised. (*Eph.* iv. 11-16.) In the earliest days of the Church it pleased GOD to raise up inspired teachers to supply the lack of duly ordained ministers. "Ye may all prophesy one by one, that all may learn

and all may be comforted," says S. Paul. (1 *Cor.* xiv. 30, 31.) In the later and in the pastoral Epistles we find no mention of prophets, though full directions are given about Church government and discipline. The reason is plain: when once the canon of Scripture was complete, the "more sure word of prophecy" of the Old Testament, and the "commandments of the Apostles of the LORD" of the New, contained the whole of GOD's revealed will. The Church was in one sense "come unto a perfect man" (*Eph.* iv. 13), that is, she was full grown in the faith. And accordingly, S. Paul addresses mature Christians as "perfect" in 1 *Cor.* ii. 6; 1 *Cor.* xiv. 20; *Phil.* iii. 15; *Heb.* v. 14. The Apostles had been personally instructed in *all* that they were to teach (*S. Matt.* xxviii. 20; *Acts* i. 2, 3). This teaching is "the Faith *once for all* delivered" (*Jude* 3). For this as unchanged and unchangeable the Church has "earnestly to contend;" any innovation in this, is "another Gospel," and accordingly "accursed" (*Gal.* i. 8). "None other burden" (*Rev.* ii. 24) was to be put upon the Church: she had only to "hold fast" this deposit till the second coming. (*Rev.* ii. 25). And thus as the inspired rule of Apostles was succeeded by the uninspired rule of Bishops, so the inspired prophets were succeeded by men who, though uninspired, had yet a gift of insight into the mind of GOD as revealed in His Word —the scribe who being instructed unto the king-

dom of God brings forth out of his treasure things new and old (*S. Matt.* xiii. 52). "Prophecies and tongues," says S. Chrysostom (on 1 *Cor.* xiii.), "were in order to the Faith; when that is everywhere sown abroad the use of these is henceforth superfluous." And so new light has never been wanting in the Church, nor will be, till the end. But the Irvingites make a sad confusion when they assume Angels, Apostles, and Bishops in their system as different in order;* forgetting that the *Angel* is no more than

* In their "*Testimony*" they appear to admit that Apostles and Angels or Bishops are of the same order, though as they maintain, different in extent of jurisdiction. But here again, both Scripture and antiquity show that an Apostle when he settled down in a particular place, and assumed the oversight of a local church, did not cease to be an Apostle. S. James was Bishop of Jerusalem, S. Peter is said to have been Bishop of Antioch, and S. John, of Ephesus, S. Paul was sent to the Gentiles, S. Peter to the Jews (*Gal.* ii. 9), and yet they were Apostles with universal jurisdiction. S. Paul distinctly says that he acted "according to the measure of the rule" given him, "not boasting of things without our measure, *i. e.* of other men's labours" "in another man's line," (2 *Cor.* x. 13-16) "upon another man's foundation," (*Rom.* xv. 20.) So S. Cyprian, Bishop of Carthage, A.D. 246, says—"though we are many Pastors, yet we feed but one flock, and are bound to gather, and tend the sheep *throughout the world*, which Christ sought out by His blood and passion." (*Ep.* 68, *also* 67, *ad Stephan.*) "There is but one Bishopric in the Church, and every Bishop has an undivided portion in it," (*de Unit.* p. 108.) S. Chrysostom (A.D. 347) calls S. Timothy "Bishop of the Universe." (*Hom.* 6 *adv. Jud.*) S. Augustin, (A.D. 354.) "The pastoral watch tower is common to all Bishops," (*ad Bonifac.*) and so S. Ignatius the cotemporary of the Apostles, and Bishop of Smyrna, wrote Epistles to no less than five other churches besides his own.

the Bishop under another name, and that the Bishop has only that name which we give to an Apostolic man subsequent to the time of our LORD. In reality, these three names are descriptive of one and the same order.

But supposing for a moment it were *not* so. Supposing that it had been our LORD's Will that the *Apostles*, His Own immediate Apostles, should have been continued, distinct from the Bishops; making the Bishops an addition—is it probable that He would never on any occasion have communicated this will to His Church. Why should the Apostle have died out in the person of S. John, without any single word from S. John, or his fellow-labourers, about the continuance of that order which it was their Lord's Will should continue. Surely they, being under the express influence of the HOLY SPIRIT, could not have erred in this matter; could not have voluntarily set aside an order in the ministry of the Church necessary to its perfection. If so, where was our LORD's promise that He would be with them "always, even unto the end of the world?" (*S. Matt.* xxviii. 20.) Where was the promise that He would "bring all things to their remembrance?" Where was His promise that they should go forth into all the world, and preach the Gospel to every creature, endued with grace from on high—if, after all—so protected, so guided, and so commissioned, they neglected to instruct the Church that a continued direct Apostleship was needful for its

perfection in race, and instead of this substituted of their own authority another order in its place? Is not the idea quite preposterous? nay, is it not quite wicked?

But they say, the Apostolic office died out because of unbelief, because of heresies, and because of the sins of the Church in forsaking the truth. Suppose it to be so for a moment. Is *this* the time when we should arise and say, *now* the Church is free from unbelief, therefore the Apostle can be restored. *Now* the Church is free from heresy—now the Church has *no* sins—therefore *now* is the time when we may look for a restoration of GOD'S original Will. Why, they themselves bring forward the very contrary—for they tell us that it is because of the Church's imperfection, unfaithfulness, and sin, that the order is wanted. So that here is a complete absurdity—for when they wish to account for the cessation of Apostles, they give as a reason the sins of the Church—when they wish to account for the restoration of the Apostles, they give as a reason the sins of the Church; that is to say, they give the same reason for two contradictory results.

The Irvingites assert that the Church rejected Apostles. They allege in proof of this, that Diotrephes rejected S. John, (3 *John* ix. 10) that "all they in Asia had turned away" from S. Paul, and that at his first answer no man stood with him. (2 *Tim.* iv. 16.) The example of Diotrephes, together with the state of the Corinthian Church,

and that of the seven Apocalyptic Churches of Asia, during the lifetime of the Apostles, as well as the picture drawn by S. Jude, show that disorder, confusion, and sin, has always been found in the Church in all ages, even under the rule of the first Apostles, and not more so now than at the beginning. Tares and wheat ever have grown together, and ever will. That "all Asia" had turned away from S. Paul, proves only that they were afraid of sharing in his bonds, or he would not have written as he did to S. Timothy at Ephesus (1 *Tim.* iv. 11). For if the Asiatic Christians had rejected the authority of S. Paul, they would certainly not have acknowledged the authority of S. Timothy. That at his first answer no man stood with him no more proves that the Church had rejected Apostleship than the fact that "all the disciples forsook Him and fled" proves that the Church rejected our LORD. (*S. Matt.* xxvi. 56.) The closing book of the Bible is full of warnings and exhortations from our LORD to His Church; but not a syllable is there about any rejection of Apostles, or of their withdrawal. In S. John's Epistles he treats of the dangers to which the Church was exposed; "these things have I written unto you concerning them that seduce you," and what does he say is their protection? "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, and now little children abide in Him, that when He shall appear we may have confidence, and not be

ashamed before Him at His coming." (1 *S. John* ii. 26-28.)

S. John would never have written in this way to a Church which had apostatized, or from which the primary supply of the Spirit had been, or was about to be withdrawn. This conclusion is remarkably confirmed by the language of the Apostle S. Peter. He contemplated his own death and the consequent needs of the Church, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance," "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God, spake as they were moved by the Holy Ghost," (2 *Pet.* i. 15, 19-21). Immediately afterwards he foretells that "there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." Their safety, he tells them, consists in being "mindful of the words which were spoken before by the Holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour" (*Ibid.* iii. 2). We learn conclusively from

this, 1, That S. Peter knew of no rejected Apostleship, for he says not a word about it. 2, That he knew of no withdrawal of Apostleship in judgment, for he gives them no warning of it. 3, That he knew that it rested on himself to make provision for the Church's needs, "after his decease," according to our LORD's commands in *S. Matt.* xxviii. 19, 20, and his specific instructions delivered during the forty days, (*Acts* 1, 2, 3.) but which, on the Irvingite theory, of a continued direct Apostleship, would have been a useless precaution on his part. S. Paul's language in his Second Epistle to S. Timothy, when he was "ready to be offered" is perfectly inconsistent with any rejection or withdrawal of Apostleship. He gives S. Timothy full directions how to behave himself in the Church of GOD, which he had before declared to be, not apostate or apostatizing, but "the pillar and ground of the truth" (1 *Tim.* iii. 15). It need scarcely be observed that those who immediately followed the Apostles, and many of whom had notable gifts of the Spirit, are perfectly silent as to any rejected Apostleship or Apostacy. S. Clement writes to the Corinthians, (*circa* A.D. 97) that "a *full* outpouring of the HOLY SPIRIT was upon you all" (*Ep.* i. 2). This was at least thirty years after S. Paul's martyrdom, and a whole generation must have sprung up who had never received the laying on of his hands, and yet they had the *full outpouring* of the HOLY SPIRIT through the Bishops. On the con-

trary, they constantly appeal to Episcopacy as a Divine institution, and to Government by Bishops as the normal condition of the Church. It is perfectly impossible that they can have been ignorant of the Apostles' teaching on this point.

The great question is—and it all hangs upon this—the great question is, Did our LORD leave His Church, when he ascended on high, and received gifts for men—did He leave His Church sufficiently endowed with orders of Ministry, or did He not? No one would presume to say that He did not, for it would be blasphemy. He did then, in appointing His Apostles, and endowing them with special powers and gifts, leave a sufficient protection and provision for His Church. The Apostles—first, the Eleven, and afterwards with the addition of S. Matthias, S. Paul, and S. Barnabas, did go forth, constitute, and make that protection and provision. In pursuance of this duty, they appointed an order which they saw, under the guidance of the SPIRIT, was essential to the Church—the order of Deacons: they appointed successors to themselves out of the order already existing as Presbyters, or Priests, as in Timothy and Titus, which they also did under the guidance of the SPIRIT—but they DID NOT APPOINT ANY OTHER ORDER. Now did the Apostles leave the Church at their departure sufficiently protected and provided with orders of the Ministry, or did they not? No one would presume to say they did not, for it would be blasphemy. It would be

as much as to say that the Apostles, full of the Holy Ghost descending on them at Pentecost, and with the express command from our Lord to provide the Church with all things required, and knowing therefore what was required, yet of their own will refused to supply what was required, or to warn the Church of the failure of Apostleship. That would be charging the Apostles with doing despite to the Holy Spirit.

Well then, the Apostles *did* provide a supply of all that was necessary.

Either then the actual Apostolic office as distinct from the Episcopal, (if it be conceded for a moment that it *is* distinct,) was *not* necessary, and, therefore, not carried on; or the Apostolic office is not distinct from the Episcopal, and is now carried on *in* the Episcopal; and therefore in either case, the pretended restoration of the Irvingites is an error—a sin against the Church—a grievous sin against the goodness of God, and the fulness of the power of the Holy Ghost shed upon the Church at Pentecost.

Now a great many things lead away the unthinking crowd to follow strange doctrines, specially such doctrines as cause excitement and exaltation of feeling, and induce ideas of spiritual perfection. So it is that when *these* strange doctrines are brought to the mind, they are accompanied with very many persuasive appeals to the hearts and imaginations of men.

For instance—much is said about the holiness,

the goodness, and the rectitude of purpose of the Irvingites. Some of them are, as far as I know, good and holy men. But there is no argument whatever in reason, to be derived from that acknowledgment. Socrates was a good man—a highly moral man: we might follow Socrates, and become a heathen. Arius was one gifted with much learning and fascination of character. We might as well follow Arius and deny the Divinity of the Blessed LORD. John Wesley was a good and holy man—one who gave himself fully to the work of GOD—but he was led into grievous sin in departing from the Church and making a schism in the Body. We might as well follow John Wesley, and be Wesleyans. No. This argument is valueless—a mere appeal to the feelings and the sympathy of men; added to which, it sets aside the fact that there are other holy men in the world besides Irvingites.

It is very striking, when we remember our LORD'S warning that the "false prophets" that should arise would, "if it were possible deceive the very elect," (*S. Matt.* xxiv. 26,) to remark how, so far as one may dare to judge, the elect in all sections of the Church have utterly rejected the claims of the Irvingite "Apostles"—which, if they should do, it was declared in the "*Testimony*" would be, "because they had pleasure in unrighteousness!"

Much is said about the beauty of their ritual, and the embellishment and decoration of their

houses of worship, and of their vestments, and other such like things. It is very true that there is much in this that we might take to our shame —much that might provoke to emulation; much that goes to prove how great a need in men's minds a dignified Ritual supplies, since even a sect of Dissenters have adopted such; but, after all, these are not the *essentials* of our faith. We do indeed lament the shameful poverty, neglect, and, in some instances, profanation, of our Churches; the want of order and arrangement of our Services; the coldness and want of heart in our public devotional exercises; but all these deficiencies do not amount to such a height of objection to the Church, that it should cause men to forsake her. Is it the part of reasonable men to set up a figure of wood, beautifully dressed and decorated, and to say we will worship this, rather than to follow the life and spirit of the living man, although he be (if GOD's Will so direct) covered with mere rags and tatters. Surely the Spirit of the real living man, however he be clothed, is better than the log of wood, with spangles and sparkles, however many and however beautiful.

Much is said about the apathy of our Priests, and other Ministers of the Sanctuary—their abandonment of their positive duty in the daily sacrifice of prayer—their coldness in preaching, expounding, and praying; and then the attention is called to the Irvingites, who, as they say, filled

with the Spirit, give forth the truths of God with unction and grace, as the Apostles of old. And then our Bishops, many of them, it is said, are unlearned in the very Word of God, incapable of teaching—many who never enter a pulpit—many who actually deride and deny the Apostolic power of the keys, and Sacramental grace; some actually thrust into their office by the power of the State, and even recognized, albeit the Church had opposed and negatived their election; and then they go on to the "Supremacy of the Crown," holding up to ridicule the idea that Bishops should be appointed and consecrated to their office by the mere fiat of a Prime Minister —such Prime Minister being, very possibly, an alien from the Church, either in faith or in discipline. And then they mock at our discipline fallen into desuetude—our Canons spurned and disobeyed, and the many errors and contradictions into which we are daily driven by reason of the fetters which bind us down to walk on this lower earth, instead of being able to give ourselves to the higher spiritual functions of our calling in the Holy Spirit.

Yes. We *do* hang our heads down in shame, confessing many of these things; and they are some of them quite true.

But what does the confession of this involve? It may be granted that it involves the necessity of tears, of sorrow, and of repentance;—that it involves the necessity of increased exertion to rid

ourselves of these fetters of the State, and to restore to the Church freedom of action and purity of discipline; that it involves the necessity of increased diligence in good works, tending the poor, and serving the Sanctuary; but if the Church be a Church at all, surely it does not involve the going out of her, for the embracing of that which is no Church. It would rather involve, one would think, the necessity of every honest, good, and faithful man, adhering the rather to the work set before him, and labouring in that work to restore, to purify, and to amend. How shall we restore the better? By going away and abandoning the work, or by remaining in it and setting our shoulders to it? How shall we save the ship, and the souls that are therein, when the leak is running, and the rocks are near, and the wide waters threaten destruction? By flying away from the ship, in a foolish desire to get on to some plank which may hold us up for a moment, but which is sure to go down with us the first billow that washes over it; or, by manfully giving ourselves to the pumps and the sails, —first praying to our God, and then exhorting the crew to their duty with courage and unflinching perseverance?

But the Irvingites say *now*, though they did not say so in Irving's time, they say *now*, that they acknowledge the Church *in all that the Church has to give*—that they would willingly, and that they do, unless cast out, join the Church in her

worship and her Sacraments, as far as the Church has them to give, and when they can get nothing better. They say that they only go to their own peculiar places of worship, and frequent their own (so-called) Altars and Sacraments, when their Angels, Apostles, and Prophets are near at hand; and when they are not so near at hand, then they gladly receive what the Church provides. And upon this, they claim the admission from the Church, that they do not break unity, knowing the sin of schism, how great it is in GOD'S sight. Alas! what a grievous deception this is! How marvellously does Satan come upon us as an angel of light. How fatally is it true that false Prophets do arise to deceive, if possible, the very elect—as if there were a great sin in faith in believing *less* than the Church believes, but no sin in believing *more*. As if it were a great error to diminish the Word of GOD, but no error to add to it. The truth must be ascertained, by considering not its quantity, but its essence. That which *contradicts the truth* is the error in essence; and that which contradicts the truth may be an overplus, as well as a shortcoming. If I worship the True GOD with ever so much faith and earnestness, and so far am correct—should I be correct, if I added to that the worship of an idol? Would not that overplus of my worship be just as much an error, as though I did not worship the True GOD at all? If I believe and acknowledge the Priest-

hood and the Episcopate of the Catholic Church to be in that body which is set forth visibly before me, and claims my allegiance as being a true part of the one Church, founded by our LORD and His Apostles, and so essentially and of necessity containing all that is necessary to salvation: (for if not, it would be no Church at all;)—if I believe this, and use this, and apply to this for the supply of grace which I confess to be needed—but then go and superadd other means of grace, other Priesthoods, and other Episcopates, other Churches, and other Altars—do I not, in essence, deny and contradict myself?

It is one thing—an intelligible thing—to go forth out of a religious community, because we do not think it holds the truth; but it is another thing—a perfectly unintelligible thing—to say with one voice, I believe this religious community has means of grace, but it has not *enough*. Other communities have more. I will take what I can get here, and then go for more there. Is *that* the idea a reasonable man would form of *unity*? Is that the order and discipline which these persons would profess, who complain of the Church because she is in confusion. Is this the new revelation of what true unity is, which they have received for our comfort and edification? Alas! how great is the perversion of our poor human intellects! I would say, indeed, to such men, "Choose ye this day whom

ye will serve." Either serve the Church faithfully, or leave her until a better mind shall come upon you. Take whatever position you please, but take one of them. Either say at once honestly and manfully, "I believe this Church, in which I have been born and taught, is *not* a Church; but it is a grievous error—for if it does not give me *enough*, it is just as much in error as if it gave me nothing, I therefore leave it, and go to the body which seems to me to be the Church in reality and in truth, and *does* give me enough.

To argue thus betrays an entire ignorance of CHRIST'S ways. There cannot be two Churches or two Christian ministries; CHRIST appointed a ministry with which He promised to be "all the days, to the end of the world." (*S. Matt.* xxviii. 20). These were to have rule over every baptized soul *without exception*, for "all power is given to CHRIST in heaven and in earth," and "*therefore*," the ministry so appointed was to "go and teach *all nations*." (*Ibid.* 18.) No soul is excepted from their jurisdiction; to reject them and their successors is to reject CHRIST. (*S. Luke* x. 16.) It is no question of more or less grace; the Church founded by the Apostles, and ruled over by those whom the Apostles by CHRIST'S commandment (*Acts* i. 2) had set over it, (the subsequent Apostles, Angels, or Bishops) is declared to be "the fulness of Him Who filleth all in all." (*Eph.* i. 23). His grace, then, has

always flowed in all its fulness into all His members who would receive it, so will it always be till He come again the second time. And thus is His promise fulfilled, that the gates of hell shall never prevail against His Church. (*S. Matt.* xvi. 18.)

While, on the other hand, no sooner do men go out from the Church, (1 *S. John* ii. 19,) and not enduring her doctrine, "heap to themselves teachers," (2 *Tim.* iv. 3,) than heresy is certain to be the result. As S. Cyprian says, "Heresies and schisms have a later rise, from men's setting up *separate meetings for worship*,—they have left the fountain head and origin of truth."—(*De Unit.* xi.)

May GOD of His Infinite Mercy grant to all wandering and deceived souls to say this—"I am mistaken. I have been deluded by the devices of Satan, who has clothed himself as an angel of light, leading me on by false appearances of truth. I have not tried the spirits sufficiently whether they be of GOD. I have not submitted myself to those set over me in the LORD. I have expected too much. I have fancied to see on earth the Church triumphant, which alone I shall see in heaven. I have thirsted after waters in the desert of sin, which alone are to be given me in the paradise of glory. From henceforth I will be content with what GOD gives of His Mercy, and no longer demand that which is but my own will. Sorrow, trouble, imperfection,

and sin, is the lot of man, and, therefore, the trial of the Church in this world. It is only in the world to come, amid the holy angels, and in God's own presence, that I am to see—God grant that I may—the holy city, the everlasting city, that city which hath "no need of the sun, neither of the moon, to shine in it; for the glory of God will lighten it, and the Lamb will be the light thereof; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."

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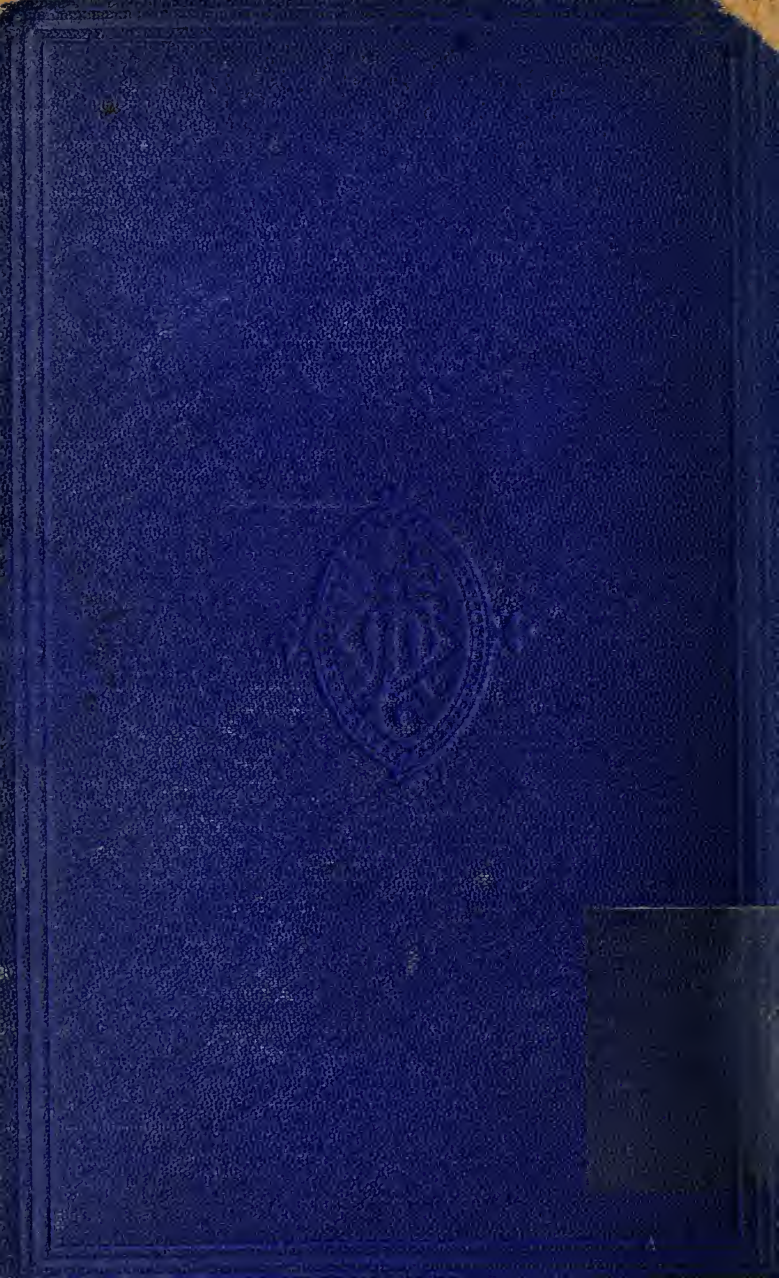
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